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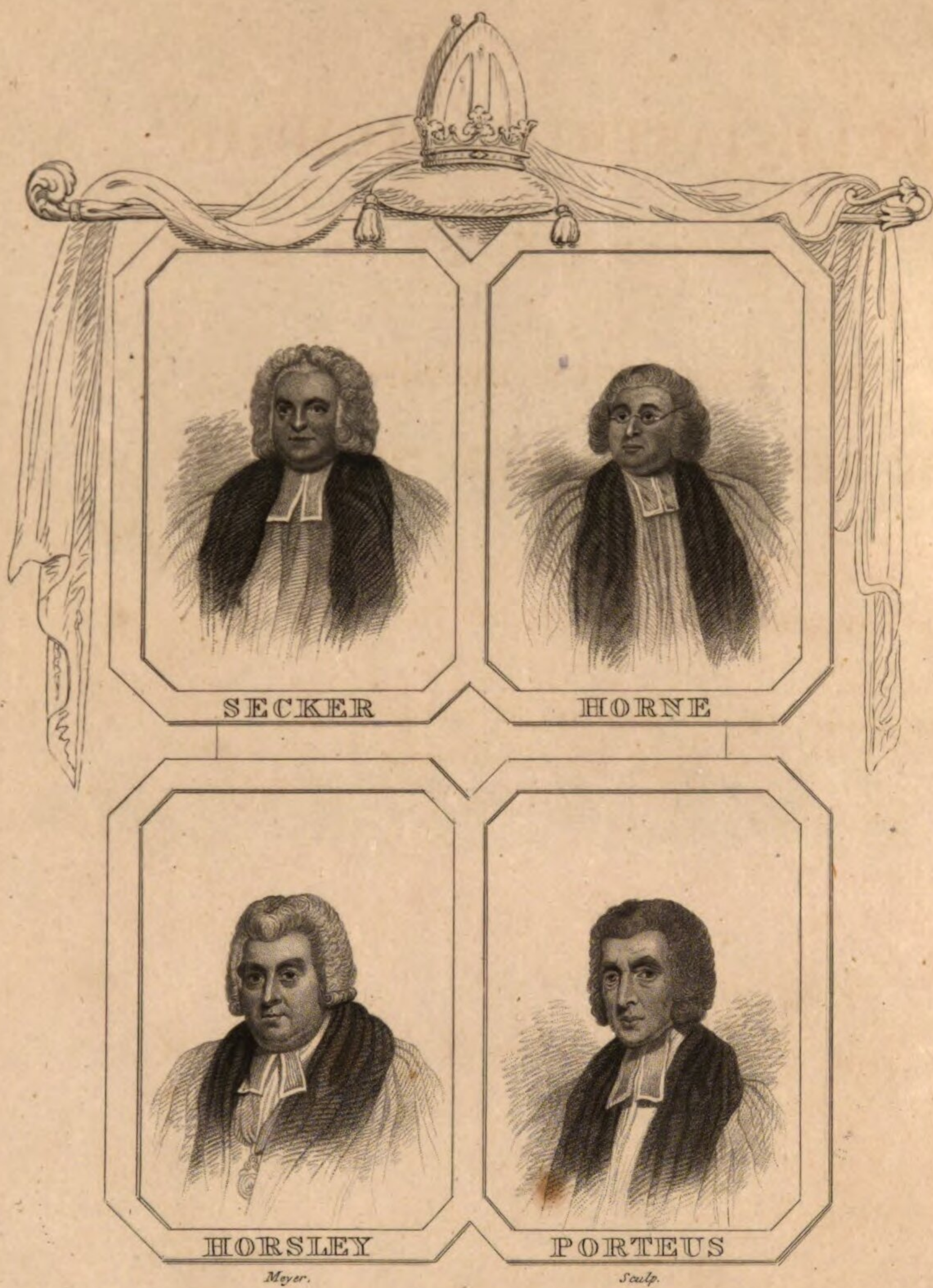
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C. H. Ref. 259^h

Middelton

(No 153)

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Frontispiece

to Middelton's Ecclesiastical Memoir.

Pub. Feb.^y 11. 1822, by L.B. Seeley, 169 Fleet Street.

AN
ECCLESIASTICAL MEMOIR
OF
THE FIRST FOUR DECADES OF
THE REIGN OF GEORGE THE THIRD;
OR, AN ACCOUNT OF THE STATE OF RELIGION IN THE
CHURCH OF ENGLAND DURING THAT PERIOD:
WITH CHARACTERISTIC SKETCHES OF DISTINGUISHED DIVINES,
AUTHORS, AND BENEFACTORS.

R
BY THE REV. JOHN WHITE MIDDLETON, A. M.

LONDON: PUBLISHED BY
L. B. SEELEY, 169, FLEET STREET.

1822.

ECCLIASTICAL MEMOIR

THE FIRST FOUR DECADES OF

THE REIGN OF GEORGE THE THIRD

OF THE HISTORY OF THE STATE OF GREAT BRITAIN
AND OF THE HISTORY OF THE CHURCH OF ENGLAND

WITH CHARACTERISTIC SKETCHES OF DISTINGUISHED PERSONS
AUTHORS AND REFACTORS

BY THE REV. JOHN WHITE, M.A.

LONDON: PUBLISHED BY

S. GOSNELL, Printer, Little Queen Street, London.

1833

WALK ABOUT ZION, AND GO ROUND ABOUT HER;
TELL THE TOWERS THEREOF.

MARK YE WELL HER BULWARKS, CONSIDER HER PAL-
LACES; THAT YE MAY TELL IT TO THE GENERA-
TION FOLLOWING.

FOR THIS GOD IS OUR GOD FOR EVER: HE WILL BE
OUR GUIDE EVEN UNTO DEATH.

Psalm xlviii. 12—14.

WALK ABOUT ZION, AND GO ROUND ABOUT HER,
TILL THE TOWERS THEREOF,
MARK YE WELL HER BULWARKS, CONSIDER HER TA-
LACES; THAT YE MAY TELL IT TO THE GENERA-
TION FOLLOWING,
FOR THIS GOD IS OUR GOD FOR EVER: HE WILL BE
OUR GUIDE EVEN UNTO DEATH.

Psalm xlviii. 12-14

P R E F A C E.

THE following pages are the substance of a series of papers, sent to the Christian Guardian, a periodical work in considerable circulation, during the years 1820 and 1821.

In giving the Memoir to the public in a separate form, it may be expedient to premise, that, as an historical undertaking, its character is peculiar, and its design limited. With the secular transactions of the Established Church, the political conduct of eminent dignitaries, the Acts of the Legislature affecting the Ecclesiastical Code, or the particular decisions of consistorial courts, it has little concern. Nor does it enter into that detail

of the state of controversy between Episcopals and Nonconformists, which might be acceptable to a certain class of readers, whose inquiry is principally directed to an examination of the existing condition of the outworks of the national Zion. Nor does it allow much space to an account of the different modifications of heresy, which may characterize the period of which it treats; a species of narrative, which, however accurate, is often pernicious. The object of the work is rather to trace the progress of pure and undefiled religion in an important division of the Christian Church; and to leave some slight record of the labours and virtues of those eminent clergymen and laymen, who were the spiritual benefactors of their day and generation. At the same time, it is trusted, such attention has been paid to the secular concerns of the period, as was necessary to show their connexion with the main subject, and to complete the general design of the narrative.

The interest of the period in question, in a religious point of view, is of no common character. Though the times in our history are happily past, when great convulsions were the effect of contests between different religious parties, and when disputes in Convocation gave rise to bitter and protracted animosity; yet, to the serious reader, the features which mark the first forty years of the reign of the third George are most important and distinguishing. Such are, the revival of true Protestant doctrine in many of the parochial pulpits—the rapid growth of Methodism—the attempt to abolish Subscription to the Articles—the No-Popery Insurrection—and the Attacks of Infidelity against all Religion, whether established or tolerated.

However limited may be the information of the Author on these subjects, he has endeavoured to make such research in each, as he hopes may qualify him for an impartial narrator. He would bring however to the recollec-

tion of the reader the peculiar difficulties to which those are exposed, who undertake in any shape the history of their own times. His aim has been, in discussing the characters of the departed actors in the scenes of which he writes, to unite, as far as was practicable, justice to the merits of the deceased with delicacy towards the feelings of survivors. In a record of ecclesiastical events, beginning with the accession of the late Monarch, and ending with the Union of the two Churches, he has been able to carry on the narrative without making many allusions to living characters. Had he pursued his account through another Decade, he would indeed have found an animating theme in the great increase of spiritual religion, the augmented number of faithful pastors, the establishment of so many religious and charitable societies, the plans for the evangelization of India, &c. &c. But while it would have been difficult to speak on such events, without appearing to take an unwarrantable liberty with individuals yet on the theatre of action; it would at the

same time have been no easy task to divest himself of all bias in favour of some party, on the assumption of competency to the narration of circumstances of such very recent occurrence.

It only remains to be noticed, that some additions have been made to the original narrative, some mis-statements amended, and typographical errors corrected.

TABLE OF EPISCOPAL SUCCESSION

TABLE OF EPISCOPAL SUCCESSION.

*The Sees are according to Ecclesiastical Seniority.
The Dates refer to the respective Elections.*

	1st DECADE.	2d DECADE.	3d DECADE.	4th DECADE.
CANTERBURY.....	{ T. Secker 1758 F. Cornwallis 1768 }	- - - - -	John Moore 1783	
YORK.....	{ J. Gilbert 1757 R. Drummond 1761 }	William Markham ... 1776		
LONDON.....	{ T. Sherlock 1748 T. Hayter 1761 R. Osbaldeston 1762 R. Terrick 1764 }	Robert Lowth 1777	Beilby Porteus. 1787	
ROCHESTER.....	Zachary Pearce 1756	John Thomas 1774	- - - - -	Samuel Horsley 1793
WORCESTER.....	James Johnson 1759	Brownlow North ... 1774	Richard Hurd 1781	
HEREFORD.....	Lord James Beauclerk 1746	- - - - -	{ J. Harley 1787 J. Butler 1787 }	
WINCHESTER.....	{ B. Hoadly 1734 J. Thomas 1761 }	- - - - -	Brownlow North 1781	
DURHAM.....	Richard Trevor 1752	John Egerton 1771	Thomas Thurlow ... 1787	Shute Barrington ... 1791
EXETER.....	{ G. Lavington 1746 F. Keppel 1762 }	John Ross 1777	- - - - -	{ W. Buller 1792 F. Cornwall 1797 }
CHICHESTER.....	William Ashburnham 1754	- - - - -	- - - - -	John Buckner 1797
LINCOLN.....	{ J. Thomas 1740 J. Green 1761 }	Thomas Thurlow ... 1779	George Tomline 1787	
BATH and WELLS..	Edward Willes 1743	Charles Moss 1773		
LICHFIELD and Co-	{ F. Cornwallis 1749 J. Egerton 1768 }	B. North 1771	James Cornwallis ... 1781	
VENTRY.....	{ T. Hayter 1749 P. Yonge 1761 }	- - - - -	Lewis Bagot 1783 G. Horne 1790	

BANGOR	{ J. Egerton 1756 J. Ewer 1768 R. Newcombe 1754 J. Ewer 1761 J. Shipley 1768 S. Barrington 1769 M. Mawson 1754 E. Keene 1770 }	John Moore 1774	John Warren 1783	William Cleaver 1800
LLANDAFF	{ R. Newcombe 1754 J. Ewer 1761 J. Shipley 1768 S. Barrington 1769 }	- - - - -	Richard Watson 1782	
ELY	{ M. Mawson 1754 E. Keene 1770 }	- - - - -	James Yorke 1781	
St. DAVID'S	{ A. Ellis 1752 S. Squire 1761 }	{ R. Lowth 1776 C. Moss 1776 J. Yorke 1778 J. Warren 1779 }	{ E. Smallwell 1783 S. Horsley 1788 }	{ W. Stewart 1793 Lord G. Murray 1800 }
St. ASAPH	{ R. Drummond 1748 R. Newcombe 1761 Jonathan Shipley 1769 }	- - - - -	{ S. Halifax 1788 L. Bagot 1790 }	
CARLISLE	{ R. Osbaldeston 1747 C. Lyttleton 1762 Edmund Law 1769 J. Thomas 1757 R. Drummond 1761 J. Thomas 1761 J. Hume 1766 }	- - - - -	John Douglas 1787	E. V. Vernon 1791
SALISBURY	{ J. Thomas 1757 R. Drummond 1761 J. Thomas 1761 J. Hume 1766 }	- - - - -	Shute Barrington ... 1782	John Douglas 1791
OXFORD	{ J. Hume 1758 R. Lowth 1766 R. Terrick 1777 R. Lamb 1764 John Hinchliffe 1768 }	John Butler 1777	Edward Smallwell ... 1788	John Randolph 1799
PETERBOROUGH ..	{ R. Terrick 1777 R. Lamb 1764 John Hinchliffe 1768 }	- - - - -	- - - - -	Spencer Madan 1794
CHESTER	{ E. Keene 1752 W. Markham 1770 }	Beilby Porteus 1776	William Cleaver 1787	H. W. Majendie 1800
GLOUCESTER	William Warburton . 1760	James Yorke 1777	{ S. Halifax 1781 R. Beadon 1789 L. Bagot 1782 C. Wilson 1783 }	{ S. Madan 1792 F. Cornwall 1794 }
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ERRATA.

Page 54, line 16, *for* Burnet, *read*, Biddulph.

57, — 14, 15, *for* Jones, David, *read*, David Jones.

ECCLESIASTICAL MEMOIR,

&c.

CHAP. I.

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1. *Introduction*—2. *Character of the King*—3. *Character of the Episcopacy*—4. *Archbishop Secker*—5. *Literary Bishops*—6. *State of the Clergy*—7. *The Secular*—8. *Political Meddlers*—9. *The Latitudinarian*—10. *Heretical in Doctrine*—11. *The Orthodox*—12. *Trinitarian Polemics*—13. *Rev. William Jones*—14. *Hutchinsonianism*—15. *The Evangelical*—16. *Romaine*—17. *T. Jones*—18. *Foster*—19. *Madan*—20. *Spencer*—21. *Stonhouse*—22. *Hart*—23. *Toplady*—24. *Religious State of Cornwall, and retrospective View of Walker's Ministry*—25. *State of South Wales*—26. *Fletcher*—27. *De Courcy*—28. *Talbot*—29. *Maddock*—30. *Berridge and Newton*—31. *Adam*—32. *Grimshaw*—33. *Venn*—34. *Powley*—35. *Atkinson*—36. *Conyers*—37. *Reflections*—38. *Society for promoting Christian Knowledge.*

1. “OF all history,” observes an eminent theologian, “the ecclesiastical is the most benefi-

them to profit by the lesson of experience, or commented on the revelations of the Deity.

In ecclesiastical record, as in civil, it will happen that there are certain periods rendered more interesting than others by a concurrence of circumstances favourable to the revival or growth of religion; or the exhibition of characters, who, like patriots inflamed with zeal for their king and country, and defending a political system, become, from love to Christ and his Church, able and successful vindicators of evangelical truth. To describe such seasons in a manner which should give no undue portion of narrative to affairs springing from the relations that subsist between governing powers and religious establishments, and yet afford the necessary view of what has been termed, in no very happy phrase, the alliance between Church and State; while it aims at an impartial representation of facts in the detail of its principal subject, is a task which may appear to some invidious, and must be allowed by all to be difficult, but which may be acceptable to the serious inquirer, and subserve in its measure the cause of piety. In the history of the English Church, the age of George the Third is one of those periods which will fill a larger space in the eye of the religious observer. The events which occurred

in the former part of the eighteenth century, were calculated to affect the elements of religion and social order, and by inflaming the passions of the multitude, endanger the existence of the most venerable institutions. The trial of Dr. Sacheverell; the disputes in both Houses of Convocation; the agitation of numerous questions connected with the principles of Nonjurors and Tories; the latent intrigues or open rebellion of a formidable party, disaffected both to the reigning family and the existing establishment; the protracted duration of the Bangorian controversy; the attacks of infidel writers; the rise of the Methodists; and the restlessness of sectaries; were circumstances tending more or less to disturb the foundations of the throne, and loosen the stones of the national altar. Revealed religion, however, found some unanswerable defenders, and the established worship some powerful advocates; while the house of Brunswick became more and more identified with the interests, and rivetted in the affections of the people; so that religious and political animosity had either begun to subside, or had reverted into less obnoxious channels, at the time of the decease of George the Second.

2. His grandson acceded to the throne on the 25th of October 1760, with the sincere con-

gratulations of the nation. It was presumed that his prejudices, as a Briton born and bred, would be favourable to the constitution of the country over which he was called to reign. The friends of religion and virtue felt peculiar complacency in the general understanding, that the habits of the young prince were pious and moral*. They anticipated, in the conduct of the first magistrate, that regard to decorum and regularity which had been wanting in some members of his illustrious house; an anticipation which was happily realized in the future behaviour of the King; who, for conjugal fidelity, domestic attachment, temperance in diet, attention to devotion public or private, and respect for characters distinguished for piety and knowledge, became an example to his nobles and courtiers, and a rebuke to the licentiousness which prevailed in the palaces of the Continent. Those who are accustomed upon Scripture grounds to consider the connexion between prince and people, and reflect on the relation in which they stand to each other in the eye of

* When a boy, he used to task himself to learn Dr. Doddridge's "Verses for Children on the Christian Religion;" and while yet a youth, purchased as many copies of "Leland's View of Deistical Writers," as amounted to 100*l.* for gratuitous distribution.

God, will duly estimate the importance of the character of a ruler, in its bearing on the great question of providential dispensations, as well as its influence on national morality; and will be disposed to place it in the first rank of circumstances which respect the external state of the Church. The political power of an English monarch is limited, but the extent of his moral example is incalculable. His prerogative is great, and his patronage considerable; and though modern usage and political expediency have rendered ministerial recommendation the usual channel of preferment; yet he has a privilege in the exercise of his negative, which in the hands of a conscientious prince is adapted, under the divine blessing invoked and relied on, to the preservation of the religious and civil liberties of his people. Nor less important is his right of giving or withholding his sanction to the acts of the other two branches of the legislature, without which they are invalid. These considerations enhance the value of a good prince, and give every subject a personal interest in his views and disposition. George the Third afforded some pleasing instances of his sincere belief of revealed truth, and reverence for sacred ordinances. At his coronation, he took the oath with the seriousness of a mind resolved,

through grace, to abide by its obligations; and when the ceremony was about to conclude, by his participation of the Lord's supper, he inquired of the officiating prelate if precedent were in favour of his receiving the elements with the crown upon his head, and whether that mode was indispensable; but, not receiving a satisfactory answer, he immediately removed it from his temples, in token of subjection to the King of kings. And at a subsequent period of his reign, when it became him as Sovereign to make the necessary arrangements for an installation of knights, he was uneasy at the thought of certain candidates, whose lives were supposed to be open to animadversion, appearing at the sacramental table; and communicated his sentiments to his attendants in language expressive of his personal unwillingness to "mingle religious institutions with profane ceremonies*."

3. Next in importance to that of the occupier of the throne is the character of the episcopal bench. If the Monarch be legal head of the national Church, and supreme in all causes

* Wraxall's Memoirs of his own Time, Part I.—Three preachers in the Chapel Royal having flattered the new King in succession, he said publicly, "I come to chapel to hear the praises of God, and not my own."—Letters from a late eminent Prelate, p. 317.

ecclesiastical as well as civil, the Bishops are recognised as its spiritual fathers, its actual guardians, and its practical governors. The circle of human dignities cannot perhaps produce a more weighty or honourable charge than that of an Anglican prelate. Lifting his mitred head in parliaments, and taking his place among the hereditary legislators of the realm, and counsellors of the Sovereign, his exalted station entitles him to watch over the interest, advocate the doctrine, preserve the discipline, regulate the worship, and defend the revenue, of the fairest and discreetest of the daughters of the Reformation ; to enter his protest with gravity and firmness against the highest patrician who shall attempt to corrupt her principles or destroy her privileges ; to speak of the divine testimonies before kings, and not to be ashamed, knowing his immense responsibility to that Providence who hath constituted him a chief servant in the household of faith ; while his diocesan, judicial, and academical authority or connexion enables him in a variety of ways to consult the spiritual good of his contemporaries, and affords many facilities for advancing the cause of godliness by favouring the faithful reporters of the message of Heaven, or discountenancing the secular and heterodox among the subordinate pastors.

In tracing the features of the hierarchy at the period in question, the pencil of truth is too faithful to sketch a flattering likeness; nor will she seek to recommend her portraits, by a beauty of colour or symmetry of form unknown to the original. The Bishops, in their corporate capacity, were not conspicuous for evangelical purity of sentiment, or attachment to the distinguishing tenets of the Reformation, as expressed in the Articles of the religious community over which they were destined to preside. They drank too much into the spirit of the fashionable theology. Occasionally, indeed, the sound sense and pious convictions of certain individuals of their number, led them to remonstrate with their clergy on the necessity of adopting a more Scriptural strain of preaching than generally prevailed. Occasionally too, they set the example in their own discourses of a departure from the dry method of ethical exhortation, and fortified the lesson of obedience by the powerful sanction of revelation, or enlightened their audience by an exhibition of the holy verities of the Gospel. But the doctrine of justification by faith alone was in general inadequately and imperfectly stated; the corruption of human nature was spoken of in qualified terms; and salvation was too often

represented as the possible attainment of mortal exertion, and the legal reward of a religious and virtuous conduct. As if the shades of those heretical and schismatical characters who figured in the disgraceful scenes that followed the decapitation of the first Charles, perpetually haunted their imagination, they viewed what were termed “Methodistical tenets” with a sort of instinctive horror; and seemed to lose the power of discriminating between that zeal for the honour of his Saviour, and compassion for perishing sinners, which led the preacher to proclaim with appropriate energy and in familiar terms the fulness and freeness of the everlasting Gospel, and a covert design to court popularity, and ultimately effect the overthrow of the Church. With most of the dignitaries of the day and their ordinary associates, fervour was denominated cant, watchfulness hypocrisy, and abstraction from worldly society unnecessary strictness. Connected with the first families by birth, alliance, or circumstance, their criticisms on the belles lettres too often usurped the place of Scriptural information; what was elegant in conversation was more esteemed than what was edifying; and among the higher orders of the clergy, the unction of humility which flowed from the sil-

vered temples of a Beveridge down to the skirts of his garment, and the glow of holy zeal which animated the breast of a Reynolds or a Hopkins, seemed to be exchanged for courtly aspirations after preferment and translation, or distinction in the divinity-school of a Lord Lyttelton or a Dr. Johnson. To the fastidious delicacy or the generous sensibility that would suppress this representation, it may be replied, that no reflection is intended on the memory of individuals who bore a high and sacred office in their day and generation, and that a servile "respect of persons" would materially affect the impartiality of historical statement.

4. Secker, Archbishop of Canterbury, was orthodox and devout. He had enjoyed the advantage of intimacy with the excellent Bishop Butler, the celebrated author of the "Analogy." He was attentive to the concerns of his clergy, faithful in his exhortations, honest in lamenting the defects in the instruction of the pulpit, and zealous in his promotion of the duty of catechizing. An extract from his published Sermon on Confirmation will convey an idea of his views of Gospel truth, and his manner of unfolding them: "Our first parents, even while they were innocent, had no title to happiness, or to existence, but from God's notification of

his good pleasure; which being conditional, when they fell, they lost it, and derived to us a corrupt and mortal nature, entitled to nothing, as both the diseases and the poverty of ancestors often descend to their distant posterity. This bad condition we fail not, from our first use of reason, to make worse, in a greater or less degree, by actual transgressions; and so personally deserve the displeasure, instead of favour, of Him who made us. Yet we may hope, that as he is good, he will, on our repentance, forgive us. But then, as he is also just and wise, and the ruler of the world, we could never know, with certainty, of ourselves, what his justice and wisdom, and the honour of his government, might require of him with respect to sinners: whether he would pardon greater offences at all; and whether he would reward those whom he might be pleased not to punish. But, most happily, the revelation of his holy Word hath cleared up all those doubts of unassisted reason; and offered to the worst of sinners, on the condition of faith in Christ, added to repentance, and productive of good works (for all which he is ready to enable us), a covenant of pardon for sins past, assistance against sin for the future, and eternal life in return for a sincere, though imperfect, and to-

tally undeserving obedience*.” This respectable prelate died in August 1768, and was succeeded in the primacy by Dr. Cornwallis, Bishop of Lichfield and Coventry.

5. Warburton, Pearce, Newton, Lowth, and Law, who held the respective sees of Gloucester, Rochester, Bristol, Oxford, and Carlisle, were distinguished for scholastic attainment, theological research, and controversial talent. The subtlety with which Revelation had been attacked by some, and the temerity with which the oracle of God had been touched by others, rendered it prudent in the Government to marshal such able generals on the side of the national Zion. Numerous hosts were seen under different colours to assault her bulwarks; and it was necessary to silence ignorance by learning, and sophistry by argument. Great scholars, however, are apt to forget, that our “faith doth not stand in the wisdom of man, but in the power of God;” that “the weapons of our warfare are not carnal;” and that “the wrath of man worketh not the righteousness of God.” Hence, while professing to defend the truth, the mists of passion obscure the light of the sanctuary, and they go down to sharpen their arms

* Secker's Lectures, vol. ii. p. 306.

at the forges of the Philistines. To be “full of debate” is one characteristic of our fallen nature; and vehemence of temper, acting on literary pride, is pregnant with evils. A love of metaphysical refinement, and an unbridled imagination, may be reckoned also among the snares to which men of first-rate talents are peculiarly liable; while the carnal mind, which is enmity against God, opposes the simplicity of the Gospel in a thousand different ways, and hinders the practical application of the best-supported theory.

It is painful to record, that Warburton and Lowth, by their mutual vehemence and protracted love of controversy, turned those weapons too much against each other, which would have been formidable in a joint attack against their common enemies, and caused regret in the friends of the Church. It ought, however, to be added, that the greater proportion of censure attaches to the memory of the former. His talents fitted him rather for the bar than the pulpit. “He was a man of vigorous faculties; a mind fervid and vehement, supplied by incessant and unlimited inquiry, with wonderful extent and variety of knowledge, which yet had not oppressed his imagination, nor clouded his perspicacity. To every work he brought a

memory full fraught, together with a fancy fertile of original combinations, and at once exerted the powers of the scholar, the reasoner, and the wit. But his knowledge was too multifarious to be always exact, and his pursuits too eager to be always cautious. His abilities gave him a haughty confidence, which he disdained to conceal or mollify; and his impatience of opposition disposed him to treat his adversaries with such contemptuous superiority as made his readers commonly his enemies, and excited against the advocate the wishes of some who favoured the cause*." Such is the description given of him by an able critic; from whom we also learn, that his literary zeal in defending Pope against Bolingbroke was the occasion of bringing him into notice; for the poet "introduced him to Mr. Murray, by whose interest he became preacher at Lincoln's Inn; and to Mr. Allen, who gave him his niece and his estate, and by consequence a bishoprick."

This extraordinary man both astonished and alarmed the lovers of the Bible, by maintaining, in his "Divine Legation of Moses," that the system of the Jewish lawgiver was sanctioned by the doctrine of temporal rewards and punish-

* Johnson's Life of Pope.

ments alone. He also held some singular opinions concerning the sentiments of the early Jews relative to the human soul, and indulged in other speculative inquiries, which were rather calculated to display his argumentative powers, than benefit the cause of revealed truth. These hypotheses, however, were harmless, compared with that want of reverence with which he frequently handled divine subjects, and the light manner in which he treated the doctrine of experimental religion in his writings against the Methodists. But his difference with Lowth originated in their opposite opinions concerning the book of Job: Warburton conceiving it to have been the production of Ezra, some time between the return of the Jews from the captivity of Babylon, and their thorough settlement in their own country; Lowth recognising Job himself as the author, at a period anterior to Moses. That two able divines should have been betrayed into acrimonious retort upon such a question, is a remarkable comment on the language of the Apostle, "Behold, how great a matter a little fire kindleth!"

To Dr. Lowth the Christian Church is indebted for some excellent Lectures on Hebrew Poetry, and a new translation of the prophecy of Isaiah. He favoured also the sys-

tem of a twofold interpretation of the Psalms, and was a zealous defender of the godhead of the Saviour. It is gratifying to advert also to his character in private life, to the amiable temper which he displayed in the domestic circle, and to the pious integrity which marked his general character. Dr. Pearce composed "Annotations on the New Testament," and Dr. Newton "Dissertations on the Prophecies." The latter work was a valuable Supplement to Sherlock's "Discourses on Prophecy," and threw some interesting light on that important branch of theological study. The learning and ability of these prelates were better adapted to the defence of the outworks of Christianity, than their knowledge of the mystery of godliness to the investigation of its citadel. The Bishop of Bristol, indeed, was at no pains to conceal his dislike of the earnest and faithful addresses of evangelical Ministers, exercising against them one while acuteness of wit, and at another severity of remark.

Edmund Law, advanced to the episcopal bench in 1769, on the recommendation of the Duke of Grafton, was a man of genius and great metaphysical talent. But his love of speculation ensnared him in his theological inquiries; and, while he gave credit for sincerity to

those who opposed him in argument, he betrayed too much of the indifference of scepticism towards some grand fundamentals of Christian faith. He piqued himself on liberality of sentiment, and on attachment to religious freedom; but became latitudinarian in principle, and viewed with growing complacency the Arian scheme of divinity. The tenet by which, as a writer, he is more particularly distinguished, is, that "Jesus, at his second coming, will, by an act of his power, restore to life and consciousness the dead of the human species, who, by their own nature and without his interposition, would remain in the state of insensibility, to which the death brought upon mankind by the sin of Adam had reduced them." The records of the Christian Church abound with instances of characters, from the ancient Gnostic to the modern latitudinarian, who have been deceived by a specious philosophy. It is always dangerous to break down the mounds of simple theory, for the purpose of wandering in the fields of hypothesis. The great adversary knows how to adapt his baits to the various propensities of our fallen nature, and whom he cannot ruin by gross sensuality he will seek to entangle in metaphysical subtleties. The servant of God, aware of his natural pride of heart, will sit at

the feet of the heavenly Gamaliel, desiring, as a little child, to learn the truth as it is in Jesus, and not "intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."

6. If from these characteristic sketches of the "principal of the flock," we proceed to a more general consideration of the state of religion among the clergy, it may assist us in our researches to have recourse to a classical arrangement of the members of the clerical body. It is obvious, however, that such an arrangement must, in a certain degree, be arbitrary; and that there are individuals of one class that will in a measure partake of the qualities of those of another. But our object will be attained by such precision, rather than by a more vague plan of narration; and naturalists do not abandon a system, because some character of one species may belong to another, which ranks under a different genus. Neither will such arrangement exclude a collateral view of the habits of the laity, as members of the Establishment. The Ministers of the National Church may be divided into the Secular, the Latitudinarian, the Orthodox, and the Evangelical.

7. The Secular, during the former part of this reign, were a numerous class. Strangers

to the life and power of godliness, imperfectly acquainted with the religious truths of which they were appointed heralds, and better versed in the maxims of Pagan ethics than the principles of Christian morality, they afforded a subject of animadversion to Dissenters, grieved the souls of the righteous in their own communion, and bartered the lasting esteem of the wise and good for the precarious friendship of the idle or the dissolute. If the residents of populous towns, they thought it not derogatory to their sacred profession to take a prominent part in the amusements of the worldly and the frivolous. The theatre, the tavern, the bowling-green, the ball-room, the concert, and the horse-race, were the accustomed haunts of these degenerate sons of Levi. Hour after hour was consumed at the card-table. They sought to ingratiate themselves with the polite or the wealthy, by suppleness of manner, smartness of repartee, readiness of quotation, or art of compliment; and as the clerical dress so commonly worn in the preceding century was now altogether superseded by a habit more and more assimilated to the prevailing fashion, in cut though not in hue, there was little left even in appearance to distinguish the ambassador of the Lord of hosts. In country villages, they associated with the gentry in their

field-sports, hunting-parties, or convivial feasts; where they witnessed vain conversation, impious ejaculations, and intoxicated spirits*. The lord of the manor attended his parish church on Sunday, from a sort of mixed feeling of at once propitiating the favour of the Deity, and setting an example to his tenants of reverence for instituted ordinances. In this little Gothic temple he listened to the clerk that “prophesied smooth things,” or it may be, at intervals, dozed under the tame admonition; and when at last brought to the bed of death, he looked to this same clerk, with whom he had so often sitten down to eat and to drink, and risen up to play, to administer to him the emblems of a Saviour’s body and blood, as a sort of passport to the joys of eternity!

This is not an exhibition of clerical manners exaggerated by hyperbole, or tinged with sar-

* “Quin et illud Ecclesiastæ perpendendum, quædam ejus esse generis, ut quamvis absint a crimine, tamen quoniam præ se ferunt malam speciem, non absint a criminis suspicione. Ab his quoque circumspectè cavendum est Ecclesiastæ, veluti possidere divitias, splendidius edificare, vestire nitidius, convivari lautius, vino hilarescere, consuetudinem habere cum fœminis: per se non sunt crimina; tamen maligno vulgo, et ad obtrectandum quàm ad obtemperandum procliviori, præbent malè suspicandi, malèque loquendi materiam.”—*Erasmî Ecclesiastes*, L. 1.

casm; it is too faithful a representation of a season in which vital Christianity was little known and experienced: and however a superficial thinker may be disposed to treat such a detail as trifling, the enlightened and reflecting reader will acknowledge, that when a considerable portion of the ordained instructors of a state were thus unfaithful to their charge, and unqualified for their office, and so much irreligion prevailed among all orders of men, it was wise and merciful in God to smite the nation with his rod, to purify the unwholesome atmosphere by his thunders, and to rouse them to a sense of their duty by alarming visitations. The civil commotions of this period, the animosity of political parties, the embarrassed situation of the government in its hostilities with European powers, and the anticipated rupture with its American colonies, are the evident judgments of Jehovah on a land that had too much dishonoured his name and his truth.

8. The writings of English and French philosophers had generated a spirit of scepticism and infidelity in the upper classes of society, and their principles and conduct had a deleterious influence on their inferiors. Wilkes and his associates were at once abettors of a system of debauchery and insubordination. Without

discussing the merits of their political measures with reference to the British constitution, they may fairly be considered as exemplifying in no slight degree the description given by Jude of filthy dreamers, who "defile the flesh, despise dominion, and speak evil of dignities." The principle of Jacobinism was in active operation in Great Britain before it broke out on the continent, though providentially prevented from proceeding to such dreadful excesses. To ridicule the "parsons," as the Ministers of religion were familiarly styled, was part of that system of irreligious indifference, which led to the too general profanation of the sabbath, the contempt of the Bible, and the neglect of family prayer. The conduct of many secular clergymen, who engaged with violence and pertinacity in party politics, contributed to lower their order in the estimation of the public, and confirm the prejudice or gratify the malice of those who desired their degradation. Contests among the presbyters themselves were indeed provided against by the disuse of convocations; but the seeds of other evils were sown by the liberty which the clergy obtained of voting for members of parliament, as an equivalent for relinquishing the privilege of self-taxation. It tended to divide their body on grand political questions, and

to induce individuals on either side to conciliate the favour of patrons of benefices by exertions in their behalf. Elections became stepping-stones to preferment. Intemperate language was sometimes used in the pulpit: and the zeal with which opposite opinions were maintained in public meetings or private parties, ill became those whose province it was to endeavour to compose the jarring elements, and show mankind the superior duty and interest of striving for a heavenly inheritance, and “giving diligence to make their calling and election sure,” in a spiritual sense. Tracts, poems, and essays, issued from the press, in which their reverend authors betrayed more or less the spirit and style of partisans. Some of these publications were of a respectable cast; others were altogether unbecoming their profession. Among the instances of extravagant conduct to which these party contests gave rise, may be noticed the three following: Charles Churchill, Curate of St. John’s, Westminster, a man of talent, but of licentious morals, attacked public characters in a satirical poem entitled “The Rosciad.” Intoxicated with success, he threw off his gown, and became a complete debauchee. In October 1764, he went to Boulogne, on a visit to Wilkes, his democratical patron; and was suddenly car-

ried off by a fever in the thirty-third year of his age. John Horne, Rector of Brentford, seized with a political mania, also resigned his canonicals, and became notorious as a party disputant. He was an able philologist and critic; but sacrificed all his talents at the shrine of a sceptical philosophy. Dr. Wilson, Rector of St. Stephen's, Walbrook, was so infatuated with admiration of the writings of Mrs. Macauley, a female of republican principles, that he placed a statue of her, while living, in the chancel of his church. This was very properly removed by his successor, as "an abomination, standing where it ought not."

9. Nearly allied to the Secular class was that of the Latitudinarians. Many, however, of the latter division, were men of decorous habits and studious character. Their chief distinction arose from the principles on which they subscribed to the Articles, and used the formularies, of the National Church. They considered many points of faith and doctrine as indifferent which the Orthodox regarded as essential; and deemed, that if they did not openly and avowedly attack the received system in their professional capacity, but were contented with occasional criticism and speculative discussion, they discharged their obligation and preserved their integrity.

They merged, indeed, the character of divines in that of philosophers. They were confirmed in their opinions by the reasonings of some able literary characters; and putting their own sense on certain theological terms and religious declarations, they were led by the very nature of their system to vague interpretation and disingenuous conclusion; while they were attached to the ecclesiastical ark by the attenuated thread of expediency rather than the well-wrought cordage of conviction. Hence, it is not to be wondered at, that, while the humble found “hope as an anchor of the soul, sure and steadfast,” those who put out to sea without rudder or compass, should sometimes have been “carried about with every wind of doctrine,” or have seemed to “make shipwreck of faith and a good conscience.”

10. If it had been, that this class of divines, from the entertainment of sentiments in the strictest acceptation of the term Arminian, had merely objected to that portion of the Articles, which, for distinction's sake, is called Calvinistic, but had nevertheless subscribed to the whole, in order to preserve the peace of the Church, the evil would have been of minor importance. But, under the mask of liberality, error assumes a thousand shapes. Arianism, Socinianism, and

Pelagianism, corrupted too many, and shed their respective poisons with greater or less degrees of heretical virulence. Some were not content with upholding the sentiments of Dr. Samuel Clarke on the mysterious subjects of liberty and necessity, who observes that “God’s foreknowledge of particular persons is not a fore-appointment to eternal happiness or misery, but always to some temporal office or advantage only;” but they also cherished his views of the Trinity. And, if the name of Theophilus Lindsey be mentioned, who some years afterwards resigned the vicarage of Catterick in Yorkshire, to which he had been presented in 1764, because, as an honest man, he would not eat the bread of a church whose doctrines he disbelieved, it is but to record an instance of conscientious dealing which is honourable from its rarity*. Mr. William Hopkins, Vicar of Bolney in Sussex, re-

* Drs Jebb, of Cambridge; Robertson, of Wolverhampton; and Chambers, of Northamptonshire; with Messrs. Tyrrwhit of Cambridge, Evanson of Tewksbury, Harris of Harwood, Disney of Panton, and Maty, Chaplain to Lord Stormont; acted a similar part, making sacrifice, in a greater or less degree, of worldly interest to ecclesiastical scruple. Lindsey was induced to set this example by the remarks of a writer who signed himself *Lælius*; and who, in 1773, started the subject of the inconsistency of retention of benefice with non-conformity in principle.

tained, like many others, his preferment, though decidedly Arian in his interpretation of Scripture. This gentleman published, in 1763, a revision and correction of the Liturgy, which served to confirm his cotemporaries, who held similar sentiments, in their pernicious adherence to the Antitrinitarian theology.

Some departed from the unsophisticated spirit with which the Church receives the doctrine of the fall of man in her Articles and Homilies; and flattering themselves with a notion of superior discernment, either affected to consider the Mosaic account of that event as a sort of Oriental allegory, or as implying a partial obliquity from rectitude in the mind of man, rather than a total departure from original righteousness. A seasonable vindication of the testimony of Scripture on this fundamental point was undertaken, in 1753, by Dr. Samuel Shuckford, who had been chaplain in ordinary to the late King; and Doctors Kennicott and Horne, of the University of Oxford, consecrated their valuable talents to the service of the sanctuary, and maintained the plain letter of revelation against the insinuations of the sceptic, or the false gloss of the heterodox. It was in perfect consistency with their inadequate views of the apostacy of mankind, that the Latitudinarians rejected the tenet

of justification by faith alone, calling the doctrine of imputed righteousness absurd and unintelligible, while they ridiculed the notion of experimental evidence in religion. "It is against common sense," said Dr. Trapp, "to talk of feeling the Spirit of God;" a sentiment held by all those of the Warburtonian school who knew not how to distinguish between the fancies of the visionary, and that inward witness which is the blessed privilege of those who truly believe.

On the doctrine of future punishment, both as to its nature and duration, this class of divines entertained lax opinions. From the days of Origen, the enemy of souls had aimed to sooth the terrors of conscience by impugning the orthodox creed on the final and irreversible doom of the ungodly. It has been well observed, that "Never did sin sleep on so soft a pillow as is made up of this hypothesis*." And yet not a few were found unfaithful enough to deny the scriptural tenet of eternal torments, and to treat the fear of hell-fire as delusive and superstitious. Dr. William Adams, Rector of St. Chad's, Shrewsbury, who was afterwards elected Master of Pembroke College, Oxford, and promoted to the

* Dean Young's second Sermon on the Wisdom of Believing.

Archdeaconry of Landaff, was of this number; and in a subsequent period of his life, when his friend Dr. Johnson expressed some distressing alarms on the subject of everlasting damnation, declared that he considered it sufficient to believe that a negation of happiness, or at most a qualified punishment, awaited the wicked in a future state*.

11. From this rapid delineation of characters who fell so far short of the required standard, we turn with appropriate satisfaction to that respectable and useful class, usually denominated the Orthodox, to whose integrity and devotion we would bear a grateful testimony. They were a body of clergymen, fewer in number than either of the former divisions; but who rendered eminent service to the Church, by their bold and manly assertion of some essential doctrines of the Gospel, unchecked by the malice of obloquy or the sneer of ridicule. And though some individuals among them, in their zeal against schismatical principles and practices, revived the high Tory spirit of a former age, and seemed in their reasonings on the subject of church-government to leave Dissenters in common to the uncovenanted mercies

* Boswell's Life of Johnson.

of God, wounding thereby the feelings of many of the most pious and estimable of their contemporaries ; yet their general consistency as ministers of the established communion ensured them the respect of the public. Their sermons were deficient in that energetic spirituality or affectionate simplicity, which marked the addresses of their brethren who ranked under the Evangelical division ; nor did they make such forcible appeals on the truths of religion to the conscience of the hearers ; yet a God of Providence blessed their ministrations to the conversion and edification of many in their respective spheres, while they exhorted sinners to flee for refuge to the hope set before them in the Gospel, and admonished them to seek that influence from above which would guide them into all truth. Their names are had in remembrance in the parishes and neighbourhoods which were the scene of their labours with well-merited affection. Against the Arian they upheld the doctrine of a Trinity in Unity ; against the Socinian, the need of an atonement ; against the Pelagian, the depravity of our common nature : but in stating the plan of salvation, they were not always sufficiently clear in representing repentance and faith as the conditions of the Christian covenant, and obedience as the fruit or evidence of justi-

tying faith. Their phraseology sometimes tended to lead the half-convinced self-justiciary into a notion that a threefold merit attached to his person on repenting, believing, and obeying; and that when salvation was affirmed to be of grace, it rather referred to its origination on the part of God, than its reception on the part of man. Bred in the modern school of Sherlock and Wilson, they drew with less discrimination the characters of real and nominal Christians, than those divines who studied the writings of a Hall or a Leighton; and forming their style after the manner of Tillotson, they regarded a plainer and more scriptural diction as a remnant of Puritanism.

12. Doctors Macdonnell, Scott, and Randolph, opposed the Arian scheme in some seasonable publications. The first answered the pernicious though plausible cavils of Hopkins, as well as replied to an "Essay on Spirit," which had been drawn up by Clayton, Bishop of Clogher, in the year 1751. This work excited a considerable controversy, inasmuch as the favourers of Arianism availed themselves with much assiduity of the talent and influence of so high a functionary. The second appeared as author of a piece entitled, "The Holy Scripture Doctrines of the divine Trinity in essential

Unity, and of the Godhead of Jesus Christ;" and the third sent out "A Vindication of the Doctrine of the Trinity from the Exceptions of a late Pamphlet," meaning that of the Irish prelate. Mr. Parkhurst, Fellow of Clare Hall, Cambridge, published, in opposition to Doctor Priestley, a leading Socinian, "A Demonstration from Scripture of the Divinity and Pre-existence of our Saviour;" and vindicated the creed of the Orthodox in his two celebrated Lexicons of the Greek and Hebrew languages. Dr. Horne, President of Magdalen College, Oxford, issued from the press, a "Sermon on the Duty of contending for the Faith," and a "Letter to an Undergraduate" against the errors of the day. Glasse, Rector of Wanstead; Wetherell, head of University College; Berkeley, Prebendary of Canterbury; Bouchier, Vicar of Epsom; Whitaker, author of "Origin of Arianism disclosed;" Bingham, Rector of Pimperm, Dorset; Randolph, Archdeacon of Oxford; Southgate, Curate of St. Giles's in the Fields; and Pierson Lloyd, Second Master of Westminster School; deserve to be enumerated as characters who stood in the gap in that season of Latitudinarianism and Heterodoxy, and by their exhortations warned the public against the innovations made on the faith once delivered to the saints.

Among the laymen who took part with the Orthodox clergy, may be noticed William Julius Mickle, son of a presbyterian minister, distinguished in the literary circles for his poetical talents, and respected in Oxford as corrector of the Clarendon Press. In 1769 he published a "Letter to Dr. Harwood, wherein some of his evasive Glosses in support of the Arian Heresy, &c. are pointed out and confuted." William Burgh, Esq. also wrote an able "Inquiry into the Belief of the Christians of the three first Centuries, respecting the One Godhead of the Father, Son, and Holy Ghost;" and Sir John Thorold defended the Trinitarians in 1770, in a work entitled "Scripture interpreted by Scripture."

13. But the most distinguished champion of the established doctrine and discipline was the Reverend William Jones, born at Lowick in Northamptonshire, in 1726. When a student at the Charterhouse in London, he made rapid progress in the Latin and Greek languages; and on being removed to University College, Oxford, he applied himself diligently to the acquisition of Hebrew, and various branches of divinity and philosophy. From his curacy at Finedon, in his native county, he sent out in 1753 his "Full Answer to the Essay on Spirit,"

which discovered considerable abilities; but in the opinion of some, drew questionable conclusions from the notions of the Hermetic, Pythagorean, and Platonic schools. But about the same period he published his "Catholic Doctrine of the Trinity," which stands unrivalled for logical deduction and terse remark in favour of that important mystery. His services were pleasingly noticed, rather than adequately remunerated, by the Primate of the English Church, who in 1764 presented him to the vicarage of Bethersden in Kent, and in the following year to the neighbouring rectory of Pluckley. These he afterwards exchanged for the perpetual curacy of Nayland in Suffolk, and the rectory of Paston in Northamptonshire. He continued to advocate the cause of Orthodoxy from time to time in his retreat at Nayland; and his writings have been highly esteemed by the lovers of order both in church and state, for their acuteness, fidelity, and research, though sometimes tainted, as it has been thought, with a spirit of bigotry, and a love of allegory, which led him to strain a figure beyond its just limits, to the equal injury of good taste and Protestant sentiment.

14. This latter gentleman, together with a considerable party of his Orthodox brethren, and some of the Evangelical division, was at-

tached to that system of theology and philosophy known by the name of Hutchinsonianism, and which had made some progress in the two former reigns. When men of piety, erudition, and talent, uniting sound judgment with fine imagination, patronize and propagate sentiments of a religious and physical description, which seem to the majority to be little better than ingenious fancies or fascinating absurdities, it is the part of common candour, not less than of cool reflection, to pause over the signature of their condemnation. It ought also to be considered, that there is a wide difference between the complacency of a favourer and the blindness of a partisan; and that in systems involving many and great questions a limited acquiescence ought not to be confounded with decided advocacy. Thus the tenets of Hutchinson in their religious bearings were approved by some zealous upholders of the creed of Athanasius, who would have been far from impugning the theory of Newton.

Hutchinson himself was a bold and original genius, and had all that temerity in the statement of hypothesis which is frequently the concomitant of singularity in opinion. Though his own education was not regular or scholastic, nor his discoveries unfolded in attractive dic-

tion, his system embraced so many curious questions in philology, divinity, and physics, that the scholar hoped to find some new light thrown upon the study of languages, the theologian was gratified with a scheme that illustrated the doctrine of a Deity in covenant with his church, and the naturalist hailed the investigation of some interesting phenomena. The learning of a Parkhurst, the piety of a Romaine, and the ingenuity of a Jones, in favouring the Hutchinsonian school, avoided the extravagant partiality of a Catcott and a Bate. They thought however, that the leading principles of their master tended to the promotion of the divine glory ; and did not consider the scheme as less Evangelical, because it was partly assimilated to Rabbinical tradition. The moderate Hutchinsonians professed to believe that all knowledge, natural as well as theological, is contained in the Hebrew Scriptures ; that the vowel-points are not necessary to the right understanding of those Scriptures ; that the air existing in the three conditions of fire, light, and spirit, is symbolical of the three divine Persons ; that their agencies in the system of nature correspond with the operations of the Trinity in the system of grace ; that the solar orb in the centre is the grand main-spring and vivifier,

which is a standing type of the glory and grace of the Saviour; that the Cherubim were typical of the divine attributes, and that Gentile idolatry originated in the abuse of these representations; and that it is highly probable that our first parents were placed in the garden of Eden as in an epitome of heaven, and a great astronomical observatory, where they not only enjoyed sweet communion with Jehovah Aleim, but in which they learned the most edifying lessons in divine and natural philosophy; and that, after the fall, they worshipped in a tabernacle on the east, being instructed in the rite of sacrifice, circumcision, and other symbolic ceremonies, which they handed down to the faithful patriarchs, who pronounced their mystical benedictions in a sacerdotal character, and saw in the revealed names of God a blessed relation to the covenant of redemption.

15. In adverting to the fourth class of divines, it may be expedient to premise an observation on the term itself by which they are distinguished. If it seem invidious to designate any particular division of the clergy by the epithet "Evangelical," since all are professedly Ministers of the Gospel, it should be considered that this is not a title which that body has arrogantly assumed, but which has

been so often applied to it in common parlance, that it has become its property by a sort of prescriptive right. In other words, the meaning conveyed by the term is sufficiently distinct for historical purposes, if not defensible on principles of critical accuracy. Whatever may be thought of its discriminative justice in modern usage, it imports, by its introduction into the present Memoir, a body of Ministers of the sanctuary, who, at the period in question, were so few in number, that their paucity enhanced their value. Scattered up and down, they were opposed to the Secular class by their devotedness to the duties of their function; to the Latitudinarian, by their jealous adherence to the letter and spirit of revelation; and to the Orthodox, by their faithfulness in proclaiming the doctrines of grace, and declaring the whole counsel of God, while they equalled them in theological correctness and in moral consistency. There were also in this class certain subdivisions; some preferring the Calvinistic, others the Arminian scheme in divinity: they not only differed in their mode of stating divine truths in the pulpit, but were sometimes led to oppose each other in the press; while a religious zeal, acting on a warm temperament, became insensibly mixed with the baser alloy of

party spirit and logical contention ; and too often gave occasion of malignant joy, to the enemies of that Gospel which the disputants mutually revered, as they saw revived in members of the pure and tolerant church of Britain, a portion of that controversial rancour, which had maintained the respective causes of the chairs of Amsterdam and Geneva, or had mingled in the quarrels of the Jansenists and Jesuits. The Evangelical divines differed again as to the phraseology which becomes the rostrum of public instruction ; some conceiving that the language of the preacher might be sufficiently plain, without descending to partial vulgarisms, which might give needless offence to the ear of taste ; others holding that abstinence from rude images and familiar style was in its degree an evasion of the offence of the cross, and that it were better, since the majority is poor and unlearned, to draw from their Master's quiver the jagged arrow than the polished shaft, to give the salutary wound of conviction. Some of them also, lamenting the darkness which overspread their native land in religious matters, and deeply impressed with a sense of the danger of that state of unconversion in which they beheld so many of their countrymen, deemed that their commission ex-

tended beyond the pale of their own parishes, and were fain, in their love of souls, to become itinerant heralds of the tidings of salvation, and exhort sinners to flee to Jesus, in a barn, a conventicle, or even in the open air. Others, and those by far the greater number, considered this step as inconsistent with that regularity of ministration which became a national priesthood, incompatible with the vow of canonical obedience, and calculated to prejudice their civil and ecclesiastical superiors against the most serious and devoted of the clergy. Nor must it be omitted, that many of these excellent men were distinguished by the manner in which they addressed their congregations, not confining themselves to the substance of a written discourse, but delivering their harangues from short notes, *memoriter*, or *extempore*, according to the custom of the English preachers under the house of Stuart, and before the prevalence of indiscreet oratory in a time of trouble and exacerbation rendered it expedient to introduce a more cautious mode of preaching. They also revived, in some of their congregations, the custom of singing hymns and spiritual songs, abounding with Evangelical sentiment, in addition to the common versions of the Psalms of David.

16. The importance of the sphere in which they moved, their superior opportunities of usefulness, and the notoriety derived from local circumstances, direct our view, in the first instance, to those pious Ministers who laboured in the metropolis or its vicinity. Among that number the primary place may be assigned to William Romaine.

This apostolic character was born on the 25th of September 1714, at Hartlepool, in the county of Durham. He was educated successively at Hertford and Christchurch Colleges in Oxford, where he was remarkably attentive to his studies. Nor did he quit the university till he took his master's degree, in 1737, about which time he was also admitted to holy orders. Having attained some celebrity in London as a preacher, and likewise as an editor of Calasio's Concordance and Lexicon, he was chosen Lecturer of St. Botolph's, Billingsgate, in 1748, and, in the year following, of St. Dunstan's in the West. He preached and served in several other churches in the capital, till the year 1764, when he was elected Rector of St. Anne's, Blackfriars. Here was his grand scene of action, where, for thirty years, he brought forth out of his treasures things new and old, as a well-instructed scribe and steward of the mani-

fold grace of God. He was firmly attached to the doctrine and discipline of the Church of England, and made it a principal endeavour to gain her an interest in the hearts of his people, that her authority might be revered, and her services understood and esteemed. Constrained by the love of Christ, and enabled to rejoice in a sense of covenant mercy, it was his delight to be engaged in the great work of exhorting sinners to flee from the wrath to come, and of building up believers in the faith and hope of the Gospel. His powerful addresses, filled with divinity drawn from the pure and original fountains of Scripture, and sanctioned by the opinions of martyrs and confessors, were heard with avidity by immense crowds of citizens; while his venerable aspect, engaging manner, and pathetic delivery, won their affections and commanded their respect. He continued his lecture at St. Dunstan's, advocated the cause of many charities, and visited, in the summer, either the north or west of England, where the pulpits of affectionate friends were gladly opened for his reception. The cause of true religion was also greatly promoted by his admirable treatises on the "Life, Walk, and Triumph of Faith*."

* This work was much read. A gentleman of London who wanted it, seeing a divine by his side, looking in at a book-

17. Thomas Jones, Chaplain of St. Saviour's, Southwark, was a burning and shining light, and an able coadjutor of his excellent friend Mr. Romaine, with whom he was content to share the obloquy which attached to a faithful exhibition of the doctrines of grace. Unfeignedly devoted to the interests of that church in which he had been ordained a Minister, he envied not those who derived larger revenues from her bounty, filled, as he was, with the love of his Redeemer, and actuated by a desire to promote the glory of God and the good of souls. He met, however, with much obstruction in his pious work, and was successively prevented from reading prayers and expounding the Scriptures in an almshouse, from which some small stipend had been previously received as a sinecure, and from preaching a weekly lecture in his church. But while his name was, in a manner, cast out among men, he was eminently honoured of God, and became the instrument of conversion to many, whom the ease of his delivery, sweetness of his voice, and smoothness of his periods, seller's shop-window, said, "Sir, can you tell me where I can meet with Romaine's Walk of Faith?"—"Sir," replied the clergyman, pulling a book out of his pocket, "I am the author, and there is the work, at your service." This led to an agreeable acquaintance.

would have failed to profit, had not his word been attended with demonstration of the Spirit and with power. Yet it pleased an inscrutable Providence to remove him at the early age of thirty-three years, when he triumphantly exchanged earth for heaven, praying for his flock, and desiring Mrs. Jones “to rejoice over his corpse, and praise God for what they had suffered together here, and for what they should enjoy together hereafter.” He died 6th June 1762*.

18. But if death pluck one golden bough from the ministerial tree, another shall not be wanting. Though our fathers be gathered to the grave, the God of our fathers ever liveth to make provision for his people. Scarcely had Mr. Romaine wiped from his eye the tear which flowed at the removal of Mr. Jones, ere that eye glistened with delight at the promising talents of the Rev. Henry Foster, whom he appointed to assist him in his parochial labours. He was born in the West Riding of Yorkshire, in 1745; and, having been awakened to serious reflection by overhearing one of his father’s workmen at prayers, he learned, as a young man, how to cleanse his way, by keeping him-

* Middleton’s *Biographia Evangelica*, vol. iv.

self after God's word, and entered at Queen's College, Oxford, in 1764, where his exemplary conduct acquired the deserved esteem of his tutor. Receiving orders in 1767, he not only undertook for a season the cure of Mr. Romaine's parish, but was successively Lecturer of St. Ethelburga and Blackfriars; and, in 1769, was chosen Friday evening preacher at Saint Antholin's, Watling Street, commencing his ministry with a discourse from 2 Cor. v. 20: "Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God *."

19. While Mr. Foster was labouring in these portions of his Lord's vineyard, the Rev. Martin Madan testified of the truth as it is in Jesus, with great acceptableness, in another quarter. He was a man of taste, literature, and science, of conversational talent, and elegant criticism in poetry and music. He was allied to some distinguished families, and brother to the Bishop of Peterborough. His popularity, however, as a preacher, was owing to the faithfulness of his doctrine and the benevolence of his character. He quitted the bar, to which he had been brought up, for the church, and evinced his

* Watkins's Funeral Sermon on the Rev. H. Foster.

disinterested desire of usefulness by officiating as Chaplain, without emolument, at the Lock Hospital, a merciful institution, which had been greatly promoted by his own exertions. Some religious persons were scandalized at a work which he published, in his latter days, entitled, "Thelyphthora; or, a Treatise on female Ruin;" in which he maintained both the duty and expediency of assimilating the English law on seduction to the Mosaic, and compelling a seducer to marry his victim, even though he should be already in the married state. However objectionable might be his theory, it is due to his memory to observe, that he never intended to recommend polygamy in the abstract, but conceived that such a regulation would act as a powerful check to that profligacy which ensnared so many females, whose subsequent misery he was constrained to witness at the Hospital which was the particular scene of his ministry.

20. Directing our view westward, we find a young Minister, named Edward Spencer, holding forth the word of life at Bradford, in the county of Wilts. Born in London, in 1739, brought up under a religious mother, and acquainted with some pious Ministers, he gave early indications of being the subject of a gra-

cious principle, entered at St. Edmund's Hall, Oxford, and undertook the cure of Bradford, of which Dr. Chapman, Master of Saint John's Hospital, Bath, was the respectable incumbent. Here he had to encounter the bitter opposition which faithfulness generally excites, but was made the happy instrument of spreading the fragrance of a Saviour's name among a large multitude, many of whom were brought to receive the truth in the love of it. He established a Wednesday lecture, and occasionally opened his pulpit to senior clergymen, whose exhortations strengthened his hands. His kindness to the poor was not confined to their souls, but extended, according to his abilities, to their bodies. Sincerely attached to the Established Church, he inculcated in the minds of some pupils, whose education he undertook, a regard for her services, refused to labour out of an episcopal communion, lamented the prevalence of theological controversy, and sought to lead religionists to avoid disputes on matters of doctrine and discipline, which might be considered as non-essential, and to cultivate that concord which became the subjects of the Prince of peace.

21. The Church of England had a dutiful son in the person of Dr. Stonhouse, who at

this time filled the station of Lecturer of All Saints, in the city of Bristol. He was descended from the third branch of an ancient and respectable family, which held the rank of baronetcy; and, being sent to St. John's College, Oxford, graduated in medicine, and practised as a physician at Northampton, where he became acquainted with some pious characters, particularly Mr. Hervey, of Weston Favel, and Dr. Doddridge. He married Miss Ekins, a ward of the latter; and feeling that to minister to minds diseased by sin was a more excellent office than prescribing remedies for corporeal ailments, entered into holy orders. He was presented to the rectory of Great and Little Cheverell, in the county of Wilts, and published some useful tracts of a devotional nature, particularly suited for the sick and afflicted, which had an extensive circulation, under the patronage of the Society for promoting Christian Knowledge; while their pious author looked to the great Physician of souls for a blessing on his endeavours, and trusted that the health of the daughter of God's people might be recovered by the spiritual balm of Gilead. The Doctor inherited the title in 1792; and, after using his influence and talents according to his measure in the cause of Christianity, was removed from earthly dignities and cares in 1795.

22. The vicarage of St. George, in the county of Gloucester, having been separated from that of St. Philip and Jacob in Bristol, in 1755, the corporation presented it to the Rev. Richard Hart, on the death of the incumbent of both livings, about four years afterwards. He was born at Hanham, in the parish of Bitton, in Gloucestershire, on the 15th of May 1727, of a very respectable family, and of pious parents. Bred up at the College school in Bristol, and at Christchurch, Oxford, he was diligent in study, and particularly in the attainment of theological science. Accepting the curacy of Warminster, in Wiltshire, he made known the word of truth, as he grew in grace and in the knowledge of God his Saviour. After residing there five years, he was conducted, by the providence of the great Head of the Church, to St. George's, where he sustained the character of a consistent divine, and was generally esteemed for his pious and useful conversation *.

23. Differing in his natural temperament and statement of evangelical truth from the three former divines, was Augustus Montague Toplady, who began his labours at this period,

* Christian Guardian, vol. i.

at Blagdon, in Somersetshire. He was a young man of no ordinary cast, the son of Major Toplady, and born at Farnham, in Surry, Nov. 4, 1740. When about fifteen, his heart was drawn out in love to a crucified Redeemer; and the perusal of Dr. Manton's Sermons on the seventeenth Chapter of St. John's Gospel gave his divinity a Calvinistic bias. Going with his mother (who was sister to the Rev. Julius Bate) to Ireland on some family affairs, he entered at Trinity College, Dublin, where he proceeded Bachelor of Arts, and was ordained in 1762. With a countenance expressive of keenness and firmness, of an ardent spirit, possessing classical attainment, poetical talent, and command of language, he became a popular preacher, and exercised his ministry in London, Bristol, and other places, till he was settled in Broad Hembury, in Devonshire. Here he entered more deeply into dispute with the Arminians of the day, than was always profitable for himself or for them. But, glowing with zeal in his Master's cause, and devoting himself to his work, notwithstanding some checks from a delicate constitution, he held up the cross with great effect to the view of thousands of his fellow-creatures, till it pleased the Lord to call him to worship in a better sanctuary, at the

early age of thirty-eight, when he departed with the most triumphant assurance of an abundant entrance into the kingdom and glory of God *.

24. Rich in those ores and metallic substances which too often prove the mammon of unrighteousness to their possessors, Cornwall was not destitute, at this season, of some who valued that Gospel which is compared to treasure hid in a field. Her miners, digging deep into the bowels of the earth, and her mariners, fearlessly tempting the surges of the ocean, while, in the language of Moses, “they sucked of the abundance of the seas, and of treasures hid in the sand,” experienced a fulfilment of the prophecy of Isaiah, “I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.” The inhabitants of this corner of the island had long retained, not only habits, but even a language differing from that of the rest of their countrymen; but the last sermon had been preached in that dialect in 1678, and, as the peasantry became more and more civilized, its use had insensibly declined; so that, when the

* Middleton's *Biographia Evangelica*, vol. iv.

philosophical Mr. Barrington visited the county in 1768, he could only find “one old woman who could scold in it.” But the time was come, when, in a still better sense, hundreds of Cornish men should speak with new tongues as the Spirit gave them utterance, as the promise of Zephaniah was accomplished, “I will turn to the people a pure language.” This change was owing, under God, to the sanction which was given to religious profession by certain members of the Prideaux, Vivian, and Trelawney families—to the excellent example and zealous exertions of Mr. Conon, master of the grammar-school of Truro—to the Rev. Mr. Vivian, of St. Agnes—to the Rev. Mr. Thomson, of St. Ginny’s—to the Rev. Mr. Burnet, of Padstow—and, above all, to the faithful testimony of that eminent servant of Christ, Samuel Walker.

This excellent divine had nearly finished that testimony at the period in which this Memoir commences; but, as some of the best effects of his ministry were produced by some lectures on the Church Catechism, preached towards the close of his life, a more special notice will not be inadmissible. He was born at Exeter, on the 16th of December 1714, and lineally descended from Bishop Hall. Ordained in 1737, he successively served the churches of

Dodescomb-Leigh in Devonshire, and Lanlivery in Cornwall; and at length, in 1746, entered on the great sphere of his action, the populous town of Truro. At this time he was much esteemed as to his private character. Tall in stature, dignified in manner, ready in expression, and cultivated in mind, his company was much desired; and though, as a Minister, he felt, and often felt deeply, for the souls committed to his charge, yet he had not learnt that holy sensitiveness which shrinks from the touch of the world; and the giddy and fashionable easily forgave the grave Sunday admonition of the pastor who joined in the festivity of the Monday water-party or land-assembly. An incident occurred which gave a different colour to his future life. Smuggling was so common on that coast, that respectable characters drank without scruple of wines and spirits for which the duty had never been paid. Mr. Conon, however, begged Mr. Walker to convey for him a sum of money to the custom-house, which he considered himself as owing on that account*. This request led to an intimacy, and introduced some serious converse on the nature of vital godliness, which ended in such a change of

* Christian Observer, vol. vi. p. 558.

sentiment in Mr. Walker, that he immediately altered the style of his preaching, renounced the vanities of the world, encountered the opposition of the self-righteous and the dissipated, and succeeded in awakening an anxious inquiry after the way of salvation, while as many as were ordained to eternal life believed. He became the chief of a pious society of clergymen and laymen, who met for religious conversation and prayer in behalf of the church and country. In the midst of this usefulness his health declined. On the 27th of April 1760, he preached his last discourse at Truro, on the awful subject of the last judgment, which he handled with all the pathos and energy of a man in the prospect of eternity; and after visiting some beloved Christian friends in various quarters, he entered into the joy of his Lord, in the most happy frame of spirit, at Blackheath, near London, on Sunday the 19th of July in the following year*.

25. Crossing the Bristol channel in our Christian survey, we land on the southern coast of the Welch principality. Here, at Prengast Church, near Haverfordwest in Pembrokeshire, we find the Reverend Henry Davies exciting a

* Stillingfleet's Account of Walker.

concern about religion in the minds of the descendants of the ancient Britons. He had been educated under the excellent Griffith Jones, Rector of Llandowrer in Caermarthenshire, a man emphatically styled “the Welch apostle,” and who has left a standing memorial of his labours in the institution of the Welch Circulating Charity Schools, in which, at the time of his death in 1761, were 8687 scholars. This important work was furthered by the munificence of the pious Mrs. Bevan of Laugharne, his friend and patroness, who bequeathed ten thousand pounds for their perpetual support. In consequence of the ministry of Messrs. Jones, David, Daniel Rowlands, Howell Harris, &c. many thousands were brought to the knowledge of the truth, who had been accustomed to spend the Sabbath in singing and dancing to the music of a hired set of fiddlers and harpers. The proclamation of the glad tidings of salvation, accompanied with the energetic address and gesticulation of the Welch preachers, was attended with the liveliest effects on the ardent spirits of their congregations. It is however to be regretted, that the connexion formed by some pious ministers with the Calvinistic Methodists gave a less sober air to the revival of religion among the Welch than among those

whom they would call their Anglo-Saxon neighbours; and this circumstance gave offence to many who venerated the ancient episcopacy of the British churches. At the same time it must be confessed that they were driven to some extraordinary irregularities by the opposition of many prejudiced characters among their clerical brethren. Mr. Davies began his ministry in the church of Llys-y-frân in Pembrokeshire, but was soon dismissed from that station on account of his faithfulness. Afterwards he itinerated, and frequently preached in the open air, after the example of his revered preceptor, Mr. Jones, who seems in the first instance to have been led to speak in churchyards, from the impossibility of accommodating the multitudes who came from the surrounding country in the parish churches. Previous, however, to the settlement of Mr. Davies at Prengast, he laboured as a regular curate at Llandowrer. An anecdote is related of him, that as he was walking early one Sunday morning to a place where he was to preach, he was overtaken by a clergyman on horseback, who complained that he could never get above half a guinea for a discourse. "O Sir," said Davies, "I preach for a crown."—"Do you?" replied the stranger; "then you are a disgrace to the cloth!" To

this rude observation he returned this meek answer: "Perhaps I shall be held in greater disgrace in your estimation, when I inform you that I am now going nine miles to preach, and have but seven pence in my pocket to bear my expenses out and in; and do not expect the poor pittance remitted that I am now in possession of; but I look forward to that *crown of glory* which my Lord and Saviour will freely bestow upon me, when he makes his appearance before an assembled world." This laborious Minister entered into his rest, in the full hope of a glorious resurrection, about the end of March 1770, and was interred in his parish church, his spiritual children kneeling round his grave, and bedewing it with the precious tears of unaffected sorrow.

26. Returning eastward through Shropshire, we see Mr. Fletcher entering on his important charge at Madely, a wide and populous village near Colebrook Dale, on the banks of the Severn. Surrounded by a hardy race, whose dark and sinewy limbs were constantly engaged in the laborious task of an iron foundry, amid volumes of smoke, deep pits, and ever-glowing fires, it was his destiny to proclaim the wrath of Jehovah against sinners, who "ordained Tophet of old, and made it deep and large, whose

pile is fire and much wood, and kindled by the breath of the Lord, like a stream of brimstone:" while his mercy to his church was shown in leading them by "the pillar of a cloud by day, and all the night through by a light of fire." William de la Flechere, for such was his patronymic, was a native of Nyon, in Switzerland, and coming over to England in his youth, became tutor to the two sons of Thomas Hill, Esq. of Tern Hall, in Shropshire; by whose nephew he was subsequently presented to the vicarage of Madely, after refusing the offer of a more lucrative benefice. "As a steward of the manifold grace of God," observes Mr. Gilpin, one of his biographers, "he faithfully dispensed the word of life, according as every man had need; instructing the ignorant, reasoning with gainsayers, exhorting the immoral, and rebuking the obstinate. Instant in season and out of season, he diligently performed the work of an evangelist, and lost no opportunity of declaring the truths of the Gospel." In 1767 he visited Wales, Yorkshire, and Somersetshire, on a preaching excursion, and after checking the progress of the Papists, who had opened a chapel in his parish, went to the Continent with Mr. Ireland, a Bristol merchant, and gratified his countrymen at Nyon with a specimen of his

pulpit-eloquence. Mr. Fletcher's piety from early youth was doubtless ardent and sincere, but his foreign habits of Protestantism, warm temperament, and connexion with the Arminian Methodists, led him into some irregular and injudicious, though confessedly well-meant, methods of benefiting his parishioners and others; and excited considerable opposition from the neighbouring clergymen and magistrates, as well as his own profane peasantry. He was however a burning and shining light, and was the instrument of turning a multitude of sinners to the Lord their God; and if, in his controversial writings with the Calvinists, he charged them with principles which they disavowed, or threatened them with consequences which they deprecated, he redeemed these zealous peccadilloes by the truly Christian spirit with which he sought to reconcile all parties, and the singleness of eye and simplicity of heart with which he assisted in building the temple of the Lord*.

27. After Mr. Fletcher had been for some years engaged in the Salopian district, the cause of religion received a most valuable accession in the person of Richard de Courcy, a native of Ireland; and descended of a line of ancestry

* Benson's Life of W. de la Flechere.

well known in the page of civil history. He was a member of Trinity College, Dublin, and ordained deacon in the cathedral of Clonfert, with those solemn impressions of the sanctity of the charge, which showed that it was not unadvisedly undertaken. Possessing rare talents, and being a master of elegant composition, while his piety gave earnestness to his addresses, he became a popular preacher; but finding some difficulty in obtaining priest's orders, he came over to England in the summer of 1768, and officiated for some time at Mr. Whitfield's chapel in Tottenham Court Road, in the chapels of the Countess of Huntingdon, and in a chapel at Edinburgh, belonging to Lady Glenorchy. But wishing for a more regular and stated ministration, he became curate of Shawbury, near Hawkstone, in Shropshire. Ministerial fidelity was respected and countenanced in this quarter by the families of Hill and Powis. Sir Richard Hill, a young baronet of considerable abilities, who became a member of parliament, with his two brothers, Rowland and Brian, brought up to the ministerial office, were avowed friends to the Evangelical system of divinity, and endeavoured to promote serious religion among their friends and dependants. The Baronet in particular was attached to Mr. de Courcy, as holding

theological sentiments similar to his own, which were decidedly Calvinistic, rather than to Mr. Fletcher, whose opinions were such as marked the school of Arminius or Baxter. It was probably through the interest of these pious connexions that Mr. de Courcy obtained from the Lord Chancellor the presentation to the vicarage of St. Alkmond, in the large and populous town of Shrewsbury. Here this excellent pastor laboured diligently, preached fervently, lived faithfully, and walked consistently. His constant theme was "Christ crucified;" and it seemed to be his great aim, by pathetically describing the circumstances of our Lord's death and passion, to lead men to an affectionate consideration of the love of the Redeemer to his chosen people. His labour was not in vain in the Lord. Many believed to the saving of the soul. But his language was sometimes too elegant and refined for the vulgar and uneducated. Going to preach one day at Hawkstone, Sir Richard Hill entreated him to lower his standard of diction. The preacher promised to comply. In the course of his sermon, having observed, that "the grave was a repository for the bodies of the deceased," the Baronet told him afterwards, that his metaphor was above common apprehension; and when the good vicar

doubted the justice of the charge, Sir Richard, with his usual vivacity, convinced him of the truth of the accusation, by asking his own groom, "if he knew what Mr. de Courcy meant by *repository*?"—"Yes, Sir," said the man, "he meant the place where they sell horses!!" The familiarity of the anecdote need not neutralize its reproof of undue elevation of style in dispensing that Gospel which is preached to the poor.

28. Passing onward to Warwickshire, we are introduced to that amiable and devoted man of God, Dr. William Talbot. He was the eldest son of Major-general Sherington Talbot, who was the third son of the Bishop of Durham in the time of George the First. Born on the 18th of May 1717, he pursued his academical career at Oxford, and in him were united the attainments of the scholar and the urbanity of the gentleman, with the more solid graces of the Christian character. Having married Miss Eyles, a young lady of distinguished piety, he was presented about the year 1745, to the vicarage of Kyneton, a small market-town, ten miles from Warwick. Here he was loved by the pious and admired by the intelligent, while with his excellent partner he set an example of personal religion, and consulted the spiritual and tem-

poral welfare of the neighbourhood. He frequently excursed to other places, but particularly to Cheltenham, where Mr. Samuel Wells, a religious schoolmaster, was anxious for the conversion or edification of his pupils and neighbours, and loved to open his doors to the instructions of godly ministers. At Kyneton he had the satisfaction of witnessing the good effect of his labours, especially among the younger part of the population; but being in 1767 presented by Earl Bathurst to the living of St. Giles in Reading, he removed thither as to a sphere of more extensive usefulness. Here he maintained the character of an upright and diligent pastor. His discourses exhibited a happy mixture of the doctrines, duties, and privileges of Christianity. Pathetic in delivery, chaste in style, clear in method, and searching in application, he was universally respected, and eminently prospered. Assisted by Mr. Halward, a sensible, devoted, and active curate, and seconded by Mrs. Talbot in every useful undertaking, his residence was endeared to the inhabitants of this populous town, and the divine seed sown in the hearts of his parishioners, produced an abundant and delightful harvest.

29. In Northamptonshire, the town of Kettering was favoured with the service of the Rev.

Abraham Maddock, a diligent and faithful parish priest, on whose lips thousands hung with delight, to whom the word of God was precious. He was born June 1st, 1713, at Westminster, of religious parents, who brought him up to the profession of an attorney; but trusting that he was moved by the Holy Ghost to take on him the office of a teacher in the house of God, he succeeded in an application which he at length forwarded to Dr. Thomas, Bishop of Lincoln, by whom he was admitted to the order of deacons in 1757, and in two years afterwards to that of priests by the Bishop of Peterborough. As he quitted a lucrative business, so was he content to suffer affliction and privation with the people of God. He began his ministry as Curate to the celebrated Mr. Hervey, of Weston Favell, by whose conversation and example he was edified and encouraged; but after his death removed to Kettering, where he opened his ministry on the 16th of August 1761. While in this important situation, he was made the instrument of good to many souls; the malice and envy of others proved so inveterate, that he was called to endure uncommon degrees of ignominy and slander; till, harassed both in body and mind, he resigned his curacy on the 28th of June 1770, and retiring to Guilsborough, enter-

ed upon the curacy of Creaton, a neighbouring village, where he enjoyed greater peacefulness, and testified of the grace of God to numerous audiences, who were drawn from all quarters by his affectionate and earnest addresses ; and where, contented with scanty means, while beloved by his flock, he experienced probably much temporal privation, as his annual stipend is understood not to have exceeded twenty pounds*.

30. It was at this season that the same quarter of the kingdom heard the tidings of salvation faithfully proclaimed from those two eminent Ministers, Mr. Berridge, of Everton, in Bedfordshire, and Mr. Newton, of Olney, in Buckinghamshire. Very different had been the circumstances of their past life, but they were called to be partakers of the same joy. Starting from opposite posts, they had arrived at the same goal. The former had spent his youth in the pursuit of mathematical and classical science in the University of Cambridge, where he had acted as Moderator. But his attainments were sanctified in the possession, and he desired that highest of all distinctions, to be the blessed instrument of winning souls to Christ; and he

* Middleton's Biog. Evang. vol. iv.

counted all things but loss, for the excellency of the knowledge of Christ Jesus his Lord. Few men, it may be presumed, have gained a deeper insight into the corruption and deceitfulness of our fallen nature, or have more sincerely rejoiced in the discovery of the fulness and freeness of saving grace. As a preacher, he was peculiar both in matter and manner. Happy but quaint in illustration, severe in animadversion, affectionate in exhortation, striking in apostrophe, and fervent in entreaty, he acquired great popularity; and though deep offence was taken at his faithfulness, he was enabled to combat opposition, baffle circumvention, and maintain his ground. The beauty of holiness shone through his meanness of feature; and beneath a full and shaggy brow beamed an eye of vivacity and benevolence, as he sought to persuade his people to taste and see that goodness of the Lord which he had so largely experienced.

John Newton was born in London the 24th July 1725; and as his father was master of a ship in the Mediterranean trade, became connected with a seafaring life. Obstinate in disposition, unruly in temper, and depraved in morals, he went from one degree of iniquity to another; but not without occasional checks of conscience, and the experience of many a struggle

between the temptations of sin and the convictions of duty. He suffered much extremity both by sea and land, chiefly produced by his own waywardness, and was providentially preserved from destruction in many perilous situations. After being torn with the pangs of remorse, and vainly endeavouring to find peace of mind by a moral reformation carried on too much in his own strength, he formed an acquaintance in 1754 with the captain of a vessel from London, stationed at St. Christopher's, whither he had himself arrived in the prosecution of his third voyage to Guinea in a slave-ship. This person's discourse informed his understanding, inflamed his heart, and led him to entertain clearer views of the Christian scheme. Doubting the lawfulness of the calling in which he was engaged, and deterred by illness, he resigned the command of his ship; and looking on himself as a brand plucked from the burning, desired to live devoted to his Saviour. His mother, a pious dissenter, had wished in his childhood that her son might be educated for the Ministry; but her early death, and the different scenes in which he was afterwards engaged, seemed to have cut off all probability of such an event. But now the same wish pervaded his own breast; and after due preparation by study and prayer, he was or-

dained to the curacy of Olney in 1764. Thus, by the wonderful disposal of Providence, he who in youth had been an abandoned profligate, and in maturer age a jailor of wretched Africans, was called to proclaim liberty to the captives of Satan, and to be the associate and spiritual counsellor of the interesting poet Cowper; an intercourse, for which he was happily suited by a similar talent for versification, a love of playful and innocuous satire, childlike tenderness of affection, and a felicity in spiritualizing passing occurrences. To which might be added, that the circumstances of his past life, while they certainly gave a cast of enthusiasm to his own religious experience, threw an interest of a peculiar nature round his character, and stamped on him an adventitious value in the eye of the bard as the heir of extraordinary mercy.

The vicarage was in the gift of the Earl of Dartmouth, a lover of good men, a promoter of religious and charitable institutions, and a nobleman whose piety might be deemed fanatical by some of his laxer peers, but which was approved by his judicious sovereign. The incumbent was Moses Browne, a man of meek and unaffected piety, who had laid the foundation of Christian improvement in his parish by his example and discourses, and who, being led from pecuniary

difficulties to accept the chaplaincy of Morden College, Blackheath, gave up this charge the more readily to a person of Mr. Newton's sentiments, while the latter found the temporal cares of his new situation agreeably alleviated by the generosity of John Thornton, Esq. an active but unostentatious friend to the cause of true religion, who allowed Mr. Newton two hundred pounds per annum, with a view to increase his usefulness, and a permission to draw on him, when requisite, for a larger contribution*.

If Ministers of less notoriety than those already mentioned are not enumerated in this catalogue, it is not from insensibility to their talents, or oblivion of their services. In surveying the group of faithful pastors, some figures seem to stand out more prominent from the canvass than others, as men who have been scarcely less useful as authors than as preachers, and whose treatises and discourses have abundantly edified the church in general, as well as afforded profitable bases for the handywork of younger Ministers. Some were blessings in their respective circles, whose names have not been so celebrated; but they were "honourable among the thirty mighty" in the army of the spiritual

* Cecil's Life of Newton.

David. Nor is the lowly violet, diffusing its fragrance in an humbler sphere, less noticed by the great Proprietor than the spreading citron, that sheds its perfume far and wide in the garden of the Lord. The Rev. Mr. Andrew, who so nobly vindicated the "Scripture Doctrine of Grace," in his Letter to the Bishop of Gloucester; the Rev. Dr. Stevens, who, as Fellow of Trinity College, supported the doctrines of the Church in the pulpit of the University of Cambridge, in opposition to Mr. Jebb; the Rev. Messrs. Piers, of Bexley, in Kent; Piercy, of Woolwich; Bentley, of Camberwell; Unwin, of Stock, in Essex; Bridges, of Wadenhoe, in Northamptonshire; Gurdon, of Cookham, in Berkshire; Downing, Chaplain to Lord Dartmouth; Stillingfleet, Chaplain to Lord Barrymore; Shirley, Chaplain to Lady Huntingdon; with Dr. Haweis, afterward incumbent of Aldwinkle, &c.; upheld the truths of the Reformation, and esteemed it their highest privilege to gather souls to Christ, in different quarters in the southern division of the kingdom.

31. But we proceed to notice some excellent pastors of the Christian flock in the extensive diocese of York, where they "held forth the word of life, in the midst of a crooked and perverse generation, among whom they shone as

lights in the world." Lights they were in our northern region, shining, not with the pale and partial coruscation of Aurora Borealis, but glowing with the bright and distinct fires of Arcturus and his sons. We shall just step aside in our way thither, to mark the success of the Gospel of grace as administered by the Rev. Thomas Adam, at Wintringham, in Lincolnshire. This eminently devout character drew his first vital breath at Leeds, in the West Riding of Yorkshire, on the 25th February 1701. His academic life was spent successively at Christ's College, Cambridge, and Hertford College, Oxford. By the interest of an uncle, who had rendered a legal service to the patron of the living of Wintringham, he was presented to that benefice in 1725. Though his attention to duty was conscientious, and his information in divinity considerable, it was not till many years afterwards that he found complete and sacred rest for his sin-burdened soul, and truly entered into that liberty wherewith Christ maketh his people free. He had long pursued that system of mortification recommended by the Protestant ascetic Mr. Law, but some wound from the arrows of Sinai still festered in his bosom. One day, however, he bent his knee in his study to his Father who saw him in secret, imploring him to pity his

distress, and to guide him by his Holy Spirit into the right understanding of his own truth. He then perused attentively the six first chapters of the Epistle to the Romans, and to his unspeakable satisfaction obtained a clear view of the doctrine of justification, and entered experimentally into the felicity of the chosen of God. From that time he preached Christ as a free and all-sufficient Saviour with the energy of a man in earnest, and published a paraphrase on the same parts of Scripture, with the desire that others might become partakers of his joy. He also lectured his people plainly on the Church Catechism; and meanwhile became himself more and more confirmed in his evangelical sentiments by the writings of Luther. He was plain in his habits, watchful over his temper, circumspect in conversation, laborious in his profession, and continuing instant in prayer; and it was remarked as an amiable quality in his character, that, though naturally irascible and morose, he was patient under injuries, and made a point of doing some act of kindness to the rude and offensive, that he might haply overcome evil with good, and “heap coals of fire on their head.”

32. The West Riding was at this period one of the most favoured spots in the island in respect of divine instruction. Reflecting minds

saw with generous pleasure that no inconsiderable portion of the unpolished natives of that wild district heard the word with joy, and diligently inquired after the way of salvation. One of the first promoters of a revival of religion was the Rev. William Grimshaw, whose labours in the cause of his Master, as he was wont emphatically to call his Saviour, have seldom been exceeded in the annals of ministerial activity. Born on the 3d of September 1708, at Brindle, near Preston, in Lancashire, and educated at Blackburn and Heskin in the same county, he was admitted a member of Christ's College, in Cambridge. He associated as a young man with the careless and worldly of his own standing, but was preserved from excess of riot by providential checks and warnings of conscience. In 1731 he entered into holy orders, and after living a life without God in the world, became in 1734 an altered character, renouncing country sports, and watching over the concerns of his own soul, and those of his parishioners of Todmorden. For several years he suffered great mental uneasiness, till at length it pleased God to give him a clear view of his interest in that Lamb, whose blood cleanseth from all sin. Instructed, moreover, by the reading of some good theological works, he came, in May 1742, to

Howorth, near Bradford, in Yorkshire, where he not only performed divine service thrice on the Sabbath, but is recorded to have preached at private houses and elsewhere, fifteen, twenty, and not seldom thirty times a week for fifteen years, besides visiting the sick and attending to other duties of his function. Strong in faith, ardent in hope, glowing with charity, and giving glory to God, he terminated his career on the 7th of April 1763, the Lord having sealed his ministry by vouchsafing to convert many by his means. He was a lively believer, watchful of Providence, and holding frequent communion with his God. It was his rule to go and preach or expound at the dwellings of those who wilfully absented themselves from the parish-church, saying, "If you will not come to church to hear me, you shall hear me at home; and, if you perish, you shall perish with the sound of the Gospel in your ears."

33. A man like this had little leisure for the offices of private friendship, or the pleasures of particular communion. He was on terms of intimacy, however, with the Rev. Henry Venn, the diligent and amiable Minister of Huddersfield. This gentleman had been Fellow of Queen's College, Cambridge, and was a divine of considerable information, quick sensibility,

and sound judgment. Bold in the service of his Lord, and anxious for the spiritual illumination of his cotemporaries, he beheld with regret the general esteem in which the work entitled "The whole Duty of Man," by an unknown author, was held by the public, considering it as deficient in those characters of clear statement, and practical application, of the grand subjects of religious truth, which should mark a Protestant production. He therefore undertook the delicate task of sending out a counter publication, which he called "The complete Duty of Man;" a service which formed a contrast in his favour, when compared with the injudicious letter of Mr. Whitefield on the same subject, and for which he was entitled to the thanks of the Church of God.

34. In 1767, the Rev. Matthew Powley was nominated by the Vicar of Huddersfield to the perpetual curacy of Slathwaite. Born at Lowther, in Westmoreland, Sept. 21, 1740, the early part of his life was passed in the grammar-school of Appleby, and at Queen's College, Oxford. Becoming serious under the preaching and through the intercourse of a pious Minister, he had to encounter the prejudice and opposition of those who viewed with jealousy the promulgation of Evangelical sentiments, and perceived not that

such doctrine was the old wine of the Gospel. He was plainly told by some superiors of his college that he must renounce the visiting and hearing of this gentleman, whose word he had found so beneficial. After some hesitation and advice, he agreed to the former part of the requisition; but could not altogether be brought to acquiesce in the latter. The consequence was loss of academic preferment. It was, however, in reference to this faithfulness, that, on his taking orders, he was presented to Slathwaite chapelry, after having been curate for three years to Mr. Brook Bridges, of Wadenhoe. He was here doubtless a happier man, and more useful member of society, than he would probably have been in the walls or connexion of a college. Soon afterwards he married the daughter of the Rev. Mr. Unwin, whose family showed such benevolence to the afflicted Cowper. Having diligently served this cure for ten years, and been much blessed in the conversion and edification of his hearers, he was preferred to the vicarage of Dewsbury, through the interest of the Earl of Dartmouth with his gracious sovereign.

35. The important station of lecturer in the large church of Leeds was filled by the Rev. Miles Atkinson. He was called by the grace of God, early in life, to the knowledge of Christ

and him crucified, and gave up prospects of preferment, rather than unduly qualify the Gospel message, which he was commissioned to proclaim. He was a man eminently fitted for the situation in which he was placed by an all-wise Providence. His language was plain, and his discourses were rather to be admired for their fervent and earnest application to the consciences of his hearers, than for that lucid order, by which divine truth itself is recommended to the critical ear. Honest, amounting to a degree of bluntness, and strong to encounter hardship, his were the qualities of solidity and sterling worth. Upright as a man, faithful as a minister, loyal as a subject, and knowing how to temper the severity of reproof by a kind look and affectionate word, he was loved and revered by a crowd of mechanics and manufacturers, who frequented his ministry, and attentively listened to his counsel. He became in after-life vicar of Kippax, about nine miles from Leeds, but continued to labour in the duties of his lectureship. Consistent in his conduct, and painstaking in his business, he was a sort of central point, to which the movements of his clerical friends were directed for advice and encouragement, and acquired much useful influence as the secretary to a society supported principally by pious clergy-

men, for the education of young men, who were desirous of entering into the Established Church as Ministers, but who, from limited personal resources, or defect of patronage, were not possessed of the necessary means. Silent and unostentatious in its character, and preserving the requisite delicacy towards the objects of its liberality, this institution, judiciously administered by its Secretary, under the control of an intelligent committee, has been an incalculable blessing in its consequences to many parishes; to which it has furnished Pastors, whose attachment to Episcopacy as a form of government, and to the Thirty-nine Articles as a form of doctrine, were their presumptive recommendation to its notice.

36. These sketches of individual Ministers may be closed by an account of that excellent servant of Christ, Dr. Richard Conyers, incumbent of Helmsley, in the North Riding, of which town he was also a native. He was born on the 13th of February 1725, and educated at Cockswold School, and Jesus College, Cambridge. Finishing his studies, he fixed his residence at Helmsley, which church he frequently served, but had the regular cure for some time of Kirby near Pickering. An amiable and kind deportment endeared him to his neigh-

bours of all ranks; and Mr. Duncombe, patron of the living, promised him the presentation, if he survived the aged vicar. This engagement was fulfilled after the lapse of seven years, when he entered on his charge with a mind sincerely set on doing good, according to his light and ability. He taught the poor, catechised the children, warned the young, and instructed the adult. He kept the most watchful guard over his own conduct; and, like the Herberts of former days, was wont to shut himself up in the church to confess, to pray, to meditate, to resolve, and to devote himself again and again to God. As yet, however, he had but very limited views of the Gospel scheme; yet he laboured and prayed. The path of obedience has often proved the way to knowledge; and such it proved to this good man. He had been diligent indeed, but in a legal spirit; and many passages of that Bible which he studied were to him for a long time incomprehensible. Among other declarations of the lively oracles, he was particularly struck with that awful sentence, "Without shedding of blood there is no remission." He rejoiced in the liberty of the Gospel, when he perceived the gracious import of that counter-passage, "The blood of Christ cleanseth from all sin." No sooner had he ob-

tained clear views of the grand Protestant and Scriptural doctrine of justification by faith, than he laboured, with all diligence and sincerity, to make it known to others. As the parish of Helmsley was extensive, he taught at different houses on appointed days of the week; and every evening had family devotion in a room adjoining his residence, to which the public had access. He was also very particular in instructing the rising generation, and endeavouring to impress on them the necessity of reading the word, and attending the means of grace. His hands were strengthened in this pious work, and his spirit encouraged, by the example and conversation of the sister of John Thornton, Esq. with whom he was united in the bands of wedlock in 1765. The effect on the minds of his parishioners was similar to that which has marked the declaration of the word from the earliest age; "Some believed the things that were spoken; and others believed not:" and if his labour was sometimes rewarded in the reform of the profligate or the edification of the devout, he occasionally had to lament the opposition of scoffers and the declension of professors.

37. Thus did Jehovah, who is wise in counsel and wonderful in working, who hath put the times and seasons in his own power,

vouchsafe to revive the dying spirit of religion in the Established Church of England, and render the first decade of the reign of George the Third an interesting era in the history of the Reformation. Thus did he recruit the expiring lamps of the sanctuary, bid the rod of the priesthood be covered with new blossoms, and send a gracious rain to refresh his vineyard when it was weary. This revival was effected by human instruments of various talents, attainments, and degrees of spiritual light; and, while divine illumination resides in human breasts, and the hidden manna is enclosed in earthly vessels, imperfection will more or less attach to the operations of the church. But if over-scrupulosity in some, and latent enmity in others, have magnified the inadvertencies, or aggravated the irregularities, of men of God, it will be the office of the impartial historian to place them in their true light, and exhibit their bearings in a less prejudiced point of view. It is, however, a more pleasing task to record their excellencies, and to notice how their characteristic differences were compatible with the relation they bore to the common Head. The various tints in the bow of heaven are all produced by the same process of refraction; the different fragrances of the flowers of Eden all

arise from the same law of exhalation; and if the zeal of Luther was seen in Romaine, the perseverance of Calvin in Toplady, the sweetness of Melancthon in Newton, the elegance of Erasmus in De Courcy, the research of Beza in Madan, and the diligence of Zuinglius in Grimshaw, we hail them as united confessors of "one Lord, one faith, one baptism."

38. A brief reference to the state and proceedings of the venerable "Society for promoting Christian Knowledge" will form an appropriate conclusion to this division of our subject. Samuel Percival, a gentleman of Cornwall, having piously bequeathed 1000*l.* for the propagation of Christian knowledge in foreign parts, that sum was appropriated, with a wise attention to the exigency of the case, to the Protestant mission in the East Indies. The grant was blessed by Providence. Christian Frederick Swartz, a man of apostolic feeling and character, a German by birth, and a Lutheran by profession, having gone out as a missionary to India, under the protection of the Danish Mission College, was directed by his patrons to establish himself at Tritchinapoly, under the English Society; which, merging the minor consideration of the difference between the Anglican and Lutheran confession, gladly

availed itself of his services, and co-operation with other excellent missionaries, which it already supported in the southern portion of the Indian peninsula. In 1766, on the 18th of May, a church was dedicated in Tritchinapoly, whose erection was owing in great measure to the influence of Colonel Wood, who highly esteemed Mr. Swartz. His missionary labours were crowned with so much success, that he found it necessary to employ several native converts as catechists; and the good man rejoiced to exercise his ministry under the fervours of an Asiatic sun, while he beheld the tears of gratitude flow down the cheeks of a sable audience to a crucified Redeemer, whose almighty power was present to turn the Hindoo from his carved image, as the European from the more subtle idolatry in the chambers of the heart.

It was the privilege and honour of this Society, not only to give or sell at reduced price, the Bible, the Testament, and the Prayer Book, besides such tracts as were deemed useful to the poor and needy in general; but also to circulate the Scriptures of truth among his Majesty's forces in the army and navy; and thus to present the most precious of all boons to our brave veterans and hardy tars, at a time when, if we except an association of a limited extent

patronized by Mr. Romaine and some other pious individuals, no institutions of a similar nature existed among the members of the national Church. Nor must we omit to notice the Christian benevolence which dispersed gratuitously a large impression of the Testament, the Liturgy, and several religious works, in the vulgar tongue of the Isle of Man, which was soon followed by an edition of the Old Testament in the same dialect. This work of mercy was peculiarly acceptable to Dr. Hildesley, the bishop of the island, who, with his clergy, had zealously promoted the measure, in pity to the poor and ignorant natives; and, by a happy coincidence, this extension of their spiritual privileges took place when the sovereignty of the island was sold to the British monarch by the Duke and Duchess of Athol; a civil transaction of great importance, inasmuch as the distinct jurisdiction of this petty royalty had the indirect effect of encouraging crime, and was found very inconvenient for the purposes of public justice, and injurious to the revenue, by affording unfair protection to a flagitious horde of debtors, smugglers, and outlaws.

CHAP. II.

A. D. 1770—1780.

1. *Death of the Rev. Geo. Whitefield*—2. *Retrospect of his Labours*—3. *Howel Harris, and Trevecca Institution*—4. *T. Joss*—5. *C. Winter*—6. *Countess of Huntingdon, and Origin of her Connexion*—7. *Progress of Wesleyan Methodism*—8. *Dr. Coke*—9. *Influence of Methodism on the Establishment*—10. *Good Effect in Ireland*—11. *Feathers Tavern Association*—12. *Rejection of their Petition by the House of Commons*—13. *Repeal of the Test Act opposed by the Lords*—14. *Reflections*—15. *Bishop Porteus*—16. *Pastoral Changes*—17. *Cadogan*—18. *Decoetlogon*—19. *Middleton*—20. *Eyre*—21. *Pentycross*—22. *Rouquett*—23. *Simpson*—24. *Richardson*—25. *Jos. Milner*—26. *T. Hervey*—27. *Elemental Visitations*—28. *Execution of Rev. Dr. Dodd*—29. *Taste for ecclesiastical Decoration*—30. *Improvement in Biblical Literature*.

1. ON the 30th of September 1770, died, at Newbury Port, near Boston, in New England, that zealous and indefatigable Minister of the everlasting Gospel, the Rev. George Whitefield: an event of considerable importance in the an-

nals of Methodism, and claiming particular notice in ecclesiastical record; both on account of the extraordinary character of its subject, as a presbyter of the English Church, and of the influence which the religious system advocated by his party, may be presumed to have had on the Establishment itself.

2. In adverting to his personal labours, subtraction of fame will not result from brevity of retrospect. Detailed in the accurate research of a Gillies, and eulogized in the fervid strains of a Cowper, his memorial is not confined to the range of the sectarian, but blessed in the catholic Church. The discriminating verdict of truth will still do justice to the name, whose peculiarities may call for censure, or demand at best a qualified approbation. Posterity will recognise in his character a zeal like that of Paul, which endured perils by land, by water, by his own countrymen, and among the heathen; a perspicuity in doctrinal statement, like that of Augustine; and an eloquence commanding the passions of multitudes, like that of Chrysostom. Most of the principal places in England witnessed his powerful exertions. One while, he arrested the attention of a refined and titled audience; at another, he awakened a religious concern in the semi-barbarous minds of the

colliers of Kingswood. Now he carried the divine message into the public temple or private chamber; then he harangued the motley rabble of Moorfields, Kennington Common, or Hanham Mount, declaring that “hills were the best pulpits, and skies the best sounding-boards.”

Nor were his labours confined to his native country. An activity of mind and vehemence of spirit, which would have spurned the regulated boundary of a parish priest; an enthusiastic view of providential guidance and support, which calculated probabilities after its own manner; fitted him for the itinerant apostle, rather than the stationary pastor. Crossing the Atlantic seven times, he bore a successful testimony among the American colonists and aboriginals; and whether engaged as the benevolent guardian, watching over the infant concerns of his Orphan-house in Georgia; or sanctioning the expedition of the New Englanders against Louisburg, under the gallant Pepperell, with the fervour of an honourable patriotism; we are astonished at the combination of so much talent, piety, and enterprise.

In a visit to Ireland, he was less successful; but in several journeys to Scotland, his addresses were attended with considerable unction. In that division of the empire, some circum-

stances were favourable to his cause, while others were disadvantageous. Among the higher classes, those who relished the savoury exhortations of an Erskine, admired the polished lectures of a Walker, or acknowledged the sensible arguments of a Leechman, would hail the approach of the pious Southern; while such as were infected with the infidelity of Hume, or took refuge in the decent morality of Blair and the tinsel theology of Logan, would be offended at the honest messenger of the Cross. Such, however, was the effect of his eloquence on the arch-sceptic of Edinburgh (when, in a sublime apostrophe, he entreated Gabriel, with uplifted eyes and hands, not to leave the spot to make his report till one sinner at least was converted), that he pronounced it the finest burst of oratory he had ever witnessed. He experienced on the other hand a grievous impediment from the party spirit which prevailed in the respective advocates for the Kirk and the Secession. But, much to his credit as an episcopalian, he would take no part in the dispute, and simply declared, "That the kingdom of God was not meat and drink, but righteousness and peace, and joy in the Holy Spirit." He was gratified, however, in witnessing among the lower orders habits of devotion and religious subordination; and found

beneath the bonnet and plaid of a Scotch peasantry a general intelligence, resulting from the system of parochial instruction, and securing him from that coarser treatment which he had sometimes experienced on his own side of the Tweed.

Intelligence of his decease reached the mother-country in the following November. The deaths of few individuals on record have caused a greater sensation among different classes of religionists. For thirty years he had been regarded as the head of Calvinistic Methodism; and in that connexion were many preachers and hearers, who mourned his loss as that of a father and a champion. Many clergymen, who had been accustomed to regard him with feelings of affection as a brother in Christ, and of reverence as a powerful instrument in the hand of Providence to promote that revival of serious Christianity which had taken place, and had in some measure associated with him in his undertaking, bore public testimony of their respect for his character, by funeral sermons, elegiac tributes, and other memorials of departed worth; while a number of persons, whose worldly habits led them to hate and ridicule that spirituality which they esteemed ascetic and impracticable*; or

* The lovers of the theatre were haters of Mr. W.; and Garrick and Foote wished to attack him, after the example of

whose inveterate prejudices forbad them to acknowledge any excellence in a character which had subjected itself to their reprehension; speculated on his removal with that kind of satisfaction, with which the surgical practitioner anticipates the consequence of the excision of a gangrene. But a plentiful provision had been made for the perpetuation of his division of Methodism, by the establishment of some lay-ministers in his chapels, the itinerancy of others, and the assistance of certain Calvinistic divines.

3. An early friend of Mr. Whitefield, and for some time a supporter of his cause, was found in the person of Howel Harris, a Welch gentleman, of whom ridiculous reports were generated by the listlessness of ignorance or the malevolence of hostility. He was a man of unaffected piety and exuberant generosity, not without eccentric traits, and the warm temperament of an ancient Briton. Born at Trevecca, in Brecknockshire, in 1714, he entered at St. Mary's Hall, in Oxford; but left the University to commence a field preacher. His youthful mind was penetrated with deep concern for the salvation of immortal souls, but effervesced with

Aristophanes towards Socrates. The attempt was partially tolerated in London, but cried down in Edinburgh.

a zeal, which, in the graduated scale of religious feeling, occasionally approached the fever-heat of enthusiasm. Having experienced considerable persecution, he determined to establish a religious family at Upper Trevecca, building a large house for the accommodation of its members, and devoting the proceeds of his estates to the support of the institution. He surrounded this dwelling with farms and manufactories, whose tenants professed the same religious sentiments with those of the inhabitants of the mansion, in which were the chapel, school, and offices belonging to the community. Hither they repaired daily for the purpose of divine worship, which was generally observed with the punctuality of monastic regulation. During the lifetime of Mr. Harris, a spirit of unanimity and order prevailed, which was truly gratifying; the husbandmen and traders carried on their several concerns for the benefit of the common stock with Christian conscientiousness, diligence, and patience; the sick and afflicted were attended with pious assiduity, or supported with impartial charity; the youth were educated with religious circumspection; and the whole presented to the benevolent spectator a sight, so much more pleasing than the celebrated institution at Port Royal, as its members were pro-

fessors of a purer faith, inhabited a more salubrious spot, and increased the sum of human happiness by a more extended utility. Mr. Harris did not long survive Mr. Whitefield, dying in 1773, and bequeathing the whole of his possessions, hereditary and accumulated, to the maintenance of the institution, subject to his own regulations, under two trustees, who were to be residents of the mansion, and exercise a patriarchal authority over the dependency*.

4. Another favourite of Mr. Whitefield, and labourer in his connexion, was Torial Joss, a Scotchman, born at Auch-Medden, in Aberdeenshire, in 1731; who for his adventures as a man, and popularity as a preacher, may claim particular notice. His youth was spent in maritime employment; and the vessel in which he served, being taken by the enemy, he endured much hardship in a foreign prison. On his return he was impressed, and sent on board a King's ship, stationed on the Scottish coast, to co-operate with the land forces, at the period of the rebellion. He made his escape, and travelling to Sunderland, hired himself apprentice to the captain of a Yorkshire coasting vessel; and

* Malkin's Scenery of South Wales.

being of moral and steady habits, took opportunities, when the ships were laid up, of improving himself in useful learning. He was awakened to a serious concern about his soul by the conversation of a female acquaintance, whose daughter he married, and became an occasional preacher among the Methodists, though without relinquishing his maritime connexions. He became afterwards joint proprietor of a vessel, which was lost at the Nore, when he and his crew were with difficulty preserved. Going to Berwick, to superintend the construction of another vessel, he employed the interval in preaching, and with so much acceptance, that one of his hearers wrote concerning him to Mr. Whitefield, who after a time prevailed with him to renounce a seafaring life, and become an associate in his ministerial labours. He generally supplied the Tabernacle in London, but made an annual excursion to different parts of the country, especially to those places in which were erected chapels belonging to the Calvinistic Methodists. His congregations were very numerous, and his addresses were lively, impressive, and edifying. He was enabled to continue his labours till the year 1797, when he departed with a triumphant assurance of entering into that rest which remaineth for the people of God.

5. A third character, who possessed the more immediate confidence of Mr. Whitefield, and whom he regarded with a sort of parental affection, was the Rev. Cornelius Winter. His origin was sufficiently obscure, being educated at the charity-school of St. Andrew, Holborn. In his boyhood he was of a devotional turn, but obtained more enlarged views of the plan of salvation from the discourses of Mr. Whitefield about the age of eighteen, when he entered the society at the Tabernacle; and from declaring his religious experience to a few of the members at a private meeting, began at length to exercise his talents as a preacher, in the Calvinistic connexion in Kent and Hertfordshire. In 1766, understanding that Mr. Whitefield wished to supply America with ministers, and knowing that he had sent some thither with as little scholastic qualification as he himself possessed, he ventured to wait on him with the powerful introduction of a letter from Mr. Berridge, and was at length commissioned to take charge of some negroes in Georgia; which trust he executed with as much application as the nature of the employ would allow, a prejudice generally prevailing at that time against the instruction of the slave population. The concerns of the orphan-house and establishment at Georgia ap-

pearing to require an episcopal clergyman, and a sum being left by a divine of Savannah, to be applied to the instruction of some negroes, the trustees sent over Mr. Winter, after the decease of Mr. Whitefield, of whose will he was the bearer, to endeavour to obtain ordination of the Bishop of London; but this application was unsuccessful, owing in great measure to his known connexion with the Methodists, whose innovations on ecclesiastical discipline had naturally excited the jealousy of the constituted authorities. Disappointed in this endeavour, and experiencing some unpleasantness in his relative situation with regard to the members of the Tabernacle in London, he resorted to that of Bristol; and afterwards itinerated in various directions, without any stipend from the Methodist connexion, but supported chiefly by gratuitous contribution. His piety was simple and ardent; and he appears, on the whole, to have been less open to the charge of extravagance than most of his preaching contemporaries. He was then ordained, by the Dissenters, to the charge of the three societies of Castlecombe, Christian Malford, and Chippenham, in the county of Wilts. He next settled as a pastor in Marlborough, and increased his slender income by the tuition of a few pupils, who regarded

him with affectionate veneration, and of whom some became ministers; and finally removing to Painswick, in Gloucestershire, exchanged a life of toil and change for a state of celestial bliss and peace, respected by Christians of various denominations, as a teacher of approved virtue, great industry, and considerable usefulness *.

6. Besides the regular ministration of Messrs. Joss, Winter, Brooksbank, and others, at the Tabernacle in Moorfields, and the chapel in Tottenham Court Road, some clergymen of the Established Church obliged the managers by rendering assistance as preachers in the course of the year. These gentlemen, with a number of other zealous and pious episcopals, occasionally officiated in the chapels of the Countess of Huntingdon; a lady whose name has obtained celebrity by the establishment of a new religious connexion, which seems to have grown out of the Calvinistic division of Methodism, but to have exhibited peculiar features.

Selina Shirley was the daughter of Washington, second Earl Ferrers, and born August 24, 1707. When about nine years of age, she was

* Jay's Life of Winter.

deeply affected with the sight of a youthful corpse, received an impression of the importance of eternity, and prayed with earnestness, that if ever she entered into the conjugal relation, it might be with a religious family. Her petition was granted, in her union with Theophilus, ninth Earl of Huntingdon, who, though himself not under the influence of serious piety, had the happiness to call as sisters the excellent Ladies Betty and Margaret Hastings.

The latter, having profited by the ministry of some of the earlier Methodists, frankly told the young Countess, “that since she had known and believed in the Lord Jesus Christ for life and salvation, she had been as happy as an angel.” A word in season, how good is it! To the mind of Selina it came with force, when attacked soon after by a dangerous illness; and she successfully entreated her heavenly Father, that she might be partaker of Margaret’s joy. She recovered, made a solemn surrender of herself to God, and firmly opposed the sinful maxims or frivolous pursuits of an ensnaring world, at an age peculiarly susceptible of its temptations, and at a period in which the lustre of the coronet was rarely enhanced by the radiance of an ardent piety.

The Earl acted a liberal part, and, though differing from her in sentiment, and secretly advised to the contrary, treated her with respectful affection, and interfered not with her domestic discipline. During his lifetime, however, her usefulness was necessarily circumscribed; but at his death, her mind, glowing with love to her Redeemer, revolved the means of extending the knowledge of his salvation. She opened her house in Park Street for the preaching of the Gospel, cultivated the acquaintance of the evangelical clergy, and by the intervention of their mutual friend, Howel Harris, became a zealous coadjutor of Mr. Whitefield, whom she nominated her chaplain.

A slight knowledge of the self-deception of the reasoning faculty, of its liability to be biassed by particular predilections, and of the tenacity with which it adheres to its fond conclusions, especially if on the seeming side of religion and virtue, will plead the cause of this pious female, in her well-meant endeavour to promote the spiritual edification of her fellow-creatures. Presuming on her right as a peeress of the realm, she erected chapels in Brighthelmstone, Bath, Tunbridge Wells, and other places of fashionable resort; and hoped that, by the use of liturgical worship, and the service

of the regular clergy, whose sanction was diligently sought, she might diffuse religious knowledge without being amenable to the abstract charge of promoting the cause of dissent. But her argument involved too plain a fallacy, to impose on the Bishops of the national Church; since it never could have been in contemplation of the Legislature, that, in recognising the privilege of its aristocratical branch to grant scarfs, as an appendage to private dignity, and to construct domestic chapels, it was admitting that right to an extent which would be incompatible with parochial order and ecclesiastical jurisdiction: and when her ladyship resorted to the expedient of founding a seminary at Lower Trevecca, for the supply of preachers for her immediate connexion, she could scarcely expect the same venerable authorities to countenance a semi-collegiate education in the candidates for orders, to the manifest prejudice of the universities of the land. Mr. Townsend, of Pewsey in Wilts, a clergyman of great consideration in point of literary talent, joined Mr. Whitefield in opening the chapel at Bath, and it was subsequently served by Dr. Haweis. Other clergymen also, led by personal regard for the amiable foundress, and conceiving that it did not militate against the spirit of their ordination

vows, performed a like service in other places. Nevertheless, it was not difficult to foresee that the scheme on which the Countess and her partisans proceeded, would issue, sooner or later, in unequivocal dissent. Her purchase of a large building in Spa Fields, which had been reared for the purpose of furnishing the Londoners with a place of festive pleasure, and denominated the Pantheon, with its conversion into a temple for Christian worship*, brought the question between her Ladyship and the established church to a point. Two clergymen named Jones and Taylor, having undertaken the service of the new sanctuary, were formally sued by the Rector of Clerkenwell, in the consistorial court of the Bishop of London, and prohibited from further ministration, on pain of ecclesiastical censure and expulsion. This award hastened the crisis of secession. These clergymen, with some of their friends, drew up a confession of faith, which was afterwards signed by all the ministers in the connexion, and they proceeded to the exercise of Presbyterian ordination. The creed which they subscribed was highly Calvinistic, but they retained the liturgical worship, with some slight alterations; and

* July 6, 1777.

the seminary in Wales being broken up, by the expiration of the lease, and the deficiency of fund at her Ladyship's decease, a more extensive collegiate establishment was formed for the connexion at Cheshunt, in Hertfordshire*.

Among the clergy who took part with the Countess was Thomas Wills, who had been distinguished for his fervour and diligence while labouring in the national communion. He had received the rudiments of education under the worthy Mr. Conon of Truro, and completed his studies at Oxford, where he formed an intimacy with Haweis, at that time exercising his ministry at St. Mary Magdalene. On taking orders he became curate of St. Agnes in Cornwall, under a brother of the eminent Mr. Walker. Here he continued ten years, respected and beloved by a numerous congregation; but, paying a visit to Bath, he became acquainted with Selina, daughter of the Rev. Granville Wheeler, and niece of Lady Huntingdon, whom he afterwards married. Connected thus with her Ladyship by the tie of family, and yielding, it may be, with the ardour of youth to the sympathies of friendship, he bade adieu to his flock at Truro in 1778, joined the new connexion, visited Trevecca,

* Gibbons's and Jerment's Pious Women, vol. ii.

Brighton, and London, and at length became minister of Spa Fields chapel under the Toleration Act*.

7. The Arminian division of Methodism was proceeding, in the mean time, with accelerated motion and uniform direction. To this progress the personal character and social regulations of its founder mainly contributed. Patient of fatigue, abstemious in appetite, regular in habit, possessing coolness and presence of mind in certain emergencies, but glowing with enthusiasm in his particular cause, and ever engaged in exhorting, preaching, or writing, few individuals have appeared on the eventful stage of human life, more calculated to become the leader of a party, or the founder of a sect, than the Rev. John Wesley. He survived Mr. Whitefield twenty years ; nor did the approach of old age disqualify him for the purpose of administration in his religious empire. With the ingenuity of a Loyola in a worse cause, and the perseverance of a Columbus in a difficult enterprise, he devised a plan of government for his fraternity, and united the revered authority of the one with the inquisitorial influence of the other ; while esteem for his person and obedience to his rules

* Memoir of the Rev. T. Wills.

were the effect of his reputation for sanctity, and talent for organization.

In the scheme of doctrine maintained by him and his adherents, the tenets of unconditional election, irresistible grace, and final perseverance, were denounced as unscriptural; in opposition to the partisans of Whitefield, who spoke on these topics a language more consonant to the Thirty-nine Articles; and to the preachers in Lady Huntingdon's connexion, whose representations exceeded those of the national Church, and bore a stronger resemblance to the Lambeth formulary. The universality of the love of God to man formed a prominent feature in their discourses, while they warmly invited sinners to accept the offer of salvation made them in the Gospel, and ascribed their eternal condemnation solely to their obstinate rejection. Instantaneous conversion was a theme which they sometimes handled in an extravagant manner; nor could other religionists subscribe to their sentiments on the doctrines of assurance and perfection on the one hand, or the fluctuating economy under which professors might be found in a state of wrath or grace on the other. In their apprehension of the abuse of the term "imputed righteousness," and inculcation of the precepts

of practical holiness, they were often considered by their opponents as indulging a spirit of legality; and in pressing their favourite tenet of freewill, the Whitefieldians regarded them as treading on the dangerous precipice of Pelagian error. But the enthusiastic mode in which reputed conversions were sometimes celebrated in their meetings; the vehement gestures, inflamed spirits, and highly seasoned phraseology, which seemed, under all the circumstances of crowded auditories and protracted worship, less convertible into nutritious chyle than humorous repletion; gave occasion to more sober-minded Christians to regret the appearances which were not unfrequently exhibited in the Wesleyan conventicles. Yet were there in this communion a multitude of believers, whose exemplary walk and conversation, unfeigned piety, pure faith, lively hope, enlarged charity, scriptural zeal, and constant self-denial, rendered them worthy followers or associates of their diligent founder; while the lovely display of spiritual graces constrained the supporters of opposite theories to acknowledge that God was with them of a truth, and necessarily converted the smile which might occasionally be raised at sectarian peculiarity, into the more benevolent expression of complacency and admiration.

In the system of discipline established by Mr. Wesley, his preachers exercised their ministry by rotation; so that the more popular were prevented from gaining an ascendant in any particular district, which might be to the prejudice of the general interest; while the community received the benefit of their talents, and the affections of the congregations were preserved to the cause, rather than to individuals. The members themselves were subjected to regulations, which served to unite them closely to each other, and to keep them under the vigilant superintendence of their ministers and stewards. His societies were divided into companies of ten or fifteen, called classes, to each of which a leader was appointed, whose business was to give hebdomadal examination into the religious state of his fellows; and the classes themselves were frequently subdivided into bands, in which the married and single men, and the married and single women, were ranged apart, for mutual prayer and counsel. Guardians were appointed over the secular concerns of the societies, and empowered to receive the contributions which were expected of all the members for the furtherance of the cause. These observances had an evident tendency to promote industrious and frugal habits; emula-

tion was a powerful principle with some, and dread of degradation or expulsion with others. A due connexion was also formed among the preachers, who were required to attend an annual synod, denominated the Conference; in which private opinions underwent ample discussion, consolation or reproof was administered, and reports were made relative to the general statistics of Methodism *.

8. In the contest between Great Britain and her American colonies, Mr. Wesley had a difficult part to act. The societies in the transatlantic districts having joined their countrymen in the insurrection, and Mr. Wesley, in common with the majority of the Ministers of the Established Church, maintaining the cause of the Government, it was apprehended that a separation would ensue between the American and European Methodists. But at the conclusion of hostilities, recourse was had to a measure, which, however it might exhibit political address, is scarcely to be reconciled with consistency of character, or with that regard to the English Church, formerly professed by its author. No sooner had the colonists obtained

* Nightingale's Portraiture of Methodism; Wesley's Life, &c. &c.; Hampson's Memoirs of Wesley.

their independence, than Mr. Wesley, who had hitherto branded them as rebels, sent a congratulatory letter on their freedom from the state and the hierarchy, and exhorted them to “stand fast in that liberty with which God had so strangely made them free.” He then took upon him to form an Episcopal Methodist Church for America; and though himself only a presbyter in his own communion, ordained, by imposition of hands, and as if by virtue of some extraordinary Apostolic commission, several preachers designed for that country; and even consecrated Dr. Coke, a clergyman who had served the cure of South Petherton, in Somersetshire, to the office of a Bishop, who himself subsequently consecrated Mr. Astbury. It is not surprising that such assumption of episcopal power should have been animadverted on by the regular clergy of the national Establishment, who could not understand how “the greater was blessed of the less,” and who viewed the whole proceedings as an anomaly in ecclesiastical polity; nor that, though justificatory apologies were sent out both by Wesley and Coke, in the spirit of the old Presbyterians and modern Hoadleians, they considered the measure as arguing ambition in the former, and vanity in the latter.

9. If in this account of the two grand divisions of Methodism, and reference to the characters of their respective founders, the representation should appear to be somewhat erroneous, or the portraits unlike, the defect is rather imputable to limited information on a subtle and delicate subject, than a disposition to aggravate the extravagancies of Methodism on the one hand, or to depreciate its excellencies on the other. It may, however, be more profitable to turn from the immediate consideration of the progress of this body, whether in a Calvinistic or Arminian shape, to its effects on the Establishment itself, and its influence on the general cause of vital Christianity. In this important branch of the narrative, the obligation is sacred and imperious to preserve the character of impartiality, equally disclaiming the presumption of authoritative censure, or the pusillanimity of restrained investigation.

The discussions on religious subjects to which the proceedings of the Methodists gave rise, though, according to the known principles of human nature, attended with a considerable measure of passion and prejudice, could not but be serviceable to the interests of religion. To form an honest judgment on this subject, it is necessary to try the cause, not with the ab-

stract feeling of abhorrence of schism, but to take into account the previous state of things, and the sentiments by which the accused were influenced. It is also fair, on this subject as in all others, to receive with due caution the objurgatory assertions of the accusers, and the palliating arguments of the accused. That spirit must be justly chargeable with bitterness which can roundly condemn the innovating zeal of the earlier Methodists, when reference is made to the formal, inefficient, infidel profession of the day; and an involuntary admiration is excited at the expeditions of such men as the two Wesleys, Delamotte, Ingham, and Whitefield, prompted by regard to the souls of their fellow-creatures. Nor was it such miserable wit as scintillated in the page of "The Spiritual Quixote," or sported in the scene of "The Minor," that could invalidate the decree passed on their hallowed undertaking in the cooler moments of reflection. Their zeal in the first instance was excellent. Credit in particular is due to the repeated declarations of attachment to the national Church, made by the two rival reformers; though perhaps it escaped their own observation, that the enthusiasm of party-spirit soon led to that dereliction of modes and forms, which while it appeared

in the eyes of their adherents a "brave neglect," would certainly issue in sectarism. The stir they created was good. They quickened an inert mass. They were comets, whose orbits were highly eccentric, but they benefited the general system; and while the timid apprehended noxious exhalation from their approach, or the prejudiced regarded them as sidereal anomalies, they were carrying light and warmth into regions of darkness and frigidity, and constraining the observer, who was ignorant of their periodic times, to acknowledge their probable utility. By forcing their opponents to examine questions in divinity, they raised the tone of theological instruction. Some of the clergy became alive to the importance of their office, through the exhortation and example of the very characters whom they were taught by their superiors to regard as dangerous fanatics; and others were led, from the mere proximity of a popular Minister, to emulate his doctrine and diligence, and preach Christ, as it were, out of contention.

But their influence on the Establishment was not unmingled with serious evils. While it is readily allowed that the injuries and persecutions, endured by the Methodists themselves, and those members of the clerical body, who to

a certain extent were associates, arose in many instances from that deep and deadly aversion to spiritual doctrine and practice, which will never cease to operate more or less, and which will aim to obstruct the progress of divine truth, so long as “the carnal mind is enmity against God ;” yet, he would widely err in calculating the causes of opposition, who should omit to ascribe a large share of its force to the imprudences and licenses of Methodism itself. The fanatical manner in which some handled the doctrine of conversion, the intemperate language in which others might indulge towards their opponents, the gesticulation which was frequently ill suited to an English pulpit, and the quaintness and vulgarity to which they were known to descend, were calculated to prejudice their cause in the minds of those who were far from lacking in the sterling qualities of good sense and candour. The dignified clergy, in general, as men of birth, education, and taste, were outraged at the violation of rules which were sanctified by long habits of refinement. The proverbs and metaphors in which Whitefield and Berridge indulged, notwithstanding the eloquence of the former and the learning of the other, were perversely detailed to their disadvantage, when the more solid parts of their

harangues were forgotten. The whimsical facility with which Wesley and Fletcher were accustomed to trace, in their personal experiences, the illapses of the Spirit, or the familiarity with which they converted accidents of uncommon appearance into providential interpositions in their favour, were peculiarities as likely to offend sober doctrinists on the one hand, as the consecration of Coke to a bishopric by Wesley, and the elevation of a preacher on a horse-block by Fletcher, to harangue his parishioners on the evening of the Sabbath, would disgust the conscientious lovers of subordination on the other.

10. But, if there be a spot in the wide range of Methodistic exertion, in which the pious but fastidious churchman would less regret its irregularity, and more unhesitatingly rejoice in its success, it is Ireland. From the peculiar circumstances of its ecclesiastical history, and the actual condition of its inhabitants, the benevolent mind cannot but feel satisfaction at the endeavours of the Wesleyans to carry religion into the cabins of its benighted peasantry. Four fifths of the population were lying in the darkness of pagan ignorance, or the twilight of Popish superstition ; and the clergy in general, partly from motives of delicacy

to the Romish parish priests, and partly from the want of zeal to encounter local difficulties in their instruction and conversion, seemed to abandon them to their fate. "The first preachers of Christianity in Ireland," observes Dr. Beaufort, a statistiscal writer, "established a great number of bishoprics, which gradually coalesced into the thirty-two dioceses that for several centuries constituted the ecclesiastical division of the kingdom. But when the country became impoverished and depopulated by the perpetual feuds and frequent civil wars with which it was desolated for ages, it was found necessary at different periods to unite some of the poorest of these sees, in order that the Bishops might have a competence to support the dignity and hospitality incumbent on their station; and hence it comes, that there are only twenty-two prelates in the church of Ireland, twenty sees being united under ten Bishops. These causes having had the same operation with respect to parishes, the 2438 parishes do not form quite 1200 benefices, many having been consolidated by the Privy Council, from time to time, under the authority of an Act of Parliament; and many others, though but episcopally united, having been considered as only one living time out of mind." The consequence

was, that many parts of this interesting country exhibited the appearance of wide and extensive parishes, nominally under a Protestant incumbent, but actually divided into districts under Romish clergymen; while the great body of the natives retaining the religion of their ancestors, were forced to contribute to the maintenance of a reformed hierarchy; their resentments meanwhile embittered by the tyrannical conduct of the middle-men, or agents employed by the gentry who were absent from their estates.

The Irish peasant, subjected thus to priestly domination and civil hardship, presented obstacles of no common magnitude to spiritual interference; and the reproof of a zealous Wesleyan, who sought by any means to arrest his attention or soften his barbarous prejudices, would have been ungracious in those who yielded to him in diligence and in courage. In such a state, it seemed scarcely necessary to his reception of the truth that he should comprehend the schismatical or irregular character of his teacher, or that he should be able to weigh the merits of the existing dispute between the religious innovators and the advocates for the ancient discipline. He was alive to impression, but not competent to abstraction. As a Romanist, he would

not repair to a Protestant temple for instruction; but the indefatigable Methodist addressed him in the fair, harangued him in the market, exhorted him in the street. The efforts of these active emissaries were indeed much clogged by the cruel persecution which the converts were called to endure, from the excommunication of their priests and the contempt of their fellows; but He who “gathers the lambs in his bosom, and turns his hand upon the little ones,” supported their weakness and alleviated their distress. Enlightened by his word, they no longer regarded eddies of dust upon the road as tokens that the fairies were journeying from one hillock to another, wishing them “God speed,” but became aware of the formidable existence of the prince of the power of the air and his malignant legions. The simple female who once joined the howling funeral, and, as she cried from sympathy, inquired of her neighbour, “Arrah, hinny, who is it we’re crying for?” now felt the admonition of Him who tenderly rebuked the daughters of Jerusalem for their unmeaning lamentation as he was led to execution*.

Nor was it the Popish peasant alone, that had

* Miss Owenson’s *Patriotic Sketches on Ireland*; Miss Edgeworth, &c.

to endure the contempt of the ungodly on turning to the way of righteousness. Those of the Protestant population who were awakened to serious concern about eternal things by the preaching of the Wesleyans, came in for their share of contumely. Unfaithfulness to a particular communion has often been the watchword of reproof when spirituality of character was virtually the cause of offence; and those members of the Irish church who attended the Methodist chapels, but partook of the sacrament in the national communion, were branded, by the irreligious wantonness of abuse, with the appellation of "Swaddlers," or other ignominious epithets.

11. But, to whatever degree injury may be shown to have accrued to the discipline of the Established Church from the increase of Methodist practices, we are now called to notice an event which would seem to argue that latitudinarianism had been making considerable inroads on her doctrine, notwithstanding the endeavours of orthodoxy to prevent its incursions. Some individuals had formed themselves into a society, called, from their place of meeting, "The Feathers Tavern Association," whose object was to obtain relief from subscription to the Thirty-nine Articles. In this strange combination were seen clergymen, lawyers, physi-

cians, and other men of influence and information leaguings with the disciples of the Socinian Doctors Priestley and Price, and with the subtle adherents of Hume and Gibbon. Plausibility of argument ill concealed the malignity of disaffection; and though, undoubtedly, among the numbers who either openly patronized or secretly abetted the attempts made at this period to alter the constitution and regulations of the Church, there were well-meaning persons seduced by the more artful and designing; it only serves to show to what lengths men will proceed in compromising consistency of character, when they are anxious to carry a favourite measure. They were rearing, as they thought, a temple to liberality; but while they were fascinated with its mosaic, they did not perceive that every hue of infidelity, from the slight tint of Semi-Arianism to the deeper shade of Deism, marked the tessellations.

A dignitary of the church is generally understood to have taken the lead in this important movement. Francis Blackburne, Archdeacon of Cleveland, and Rector of Richmond in Yorkshire, had distinguished himself as a theological writer, by his liberal sentiments towards the separatists, and attachment to civil and religious liberty on the old Whig principles. Had

he proceeded no further than this view of the grand question of toleration would have led him, he would only have taken rank with many others who were like-minded with himself. But, experiencing some scruples as to the act of subscription, in order to qualify himself for preferment, he was led to examine more particularly into the rise and progress of this requisition in Protestant churches, and into the arguments usually brought forward in its defence. The result was, the publication of a work in 1766, entitled, "The Confessional, or a full and free Inquiry into the Right, Utility, and Success of establishing Confessions of Faith and Doctrine in Protestant Churches."

It is not surprising that a work of such description should have given rise to a complicated and protracted controversy. The spirit of the good Archbishop Secker, now verging to his grave, was much discomposed at its contents; judging, in common with most of the orthodox clergy, that it tended to render the principles of the Church of England a series of private opinions ending in no general system, and affording encouragement to perpetual fluctuation and indecision, under pretence of regard for conscience. The peculiar mode also in which the writer, with his characteristic independence,

had treated the subject, was far from pleasing to some of those very latitudinarians, who regarded him in other respects as one of their prime champions. Bishop Law, his friend, admirer, and patron, had used arguments in favour of those who subscribed to the articles with different views to the framers or imposers; and had even adduced reasons, which had not failed of their effect on the mind of the Archdeacon himself. Yet he could not help expressing his disapprobation of clerical compliances inconsistent with avowed principles; and regarded such compliances as furnishing a plea against the expediency of subscription, which tempted men to disingenuousness, and consequent disesteem from the reflecting part of the public. This celebrated controversy, therefore, was conducted with all that casuistry and pertinacity, which a dread of innovation in some, a desire of alteration in others, and a soreness of feeling in a third class, might be expected to produce on a debateable point, so essentially connected with ecclesiastical polity. It lasted from 1766 to the period in which it was finally determined to make formal application to the legislature of the country. During this interval, from seventy to eighty pamphlets were published by the contending parties, of which, it

is remarkable, not above ten or twelve appeared with the names of the writers.

There is reason to think that the promoters of the application promised themselves greater support from the national priesthood than they actually experienced. Mr. Lindsey travelled in Westmoreland, Northumberland, and Yorkshire, and could only obtain a few signatures to the petition. The members of the two Universities could not remain indifferent spectators of the contest; or inactive parties, either in promotion of the measure of application to Parliament, or in opposition to it, according to their respective views. In the University of Oxford, the question was but little agitated; the orthodoxists leaving its determination to the wisdom of their civil governors; and the indifferents instinctively avoiding a topic which might disturb their collegiate repose. But in Cambridge, the character of academic converse was different. A spirit of discussion, and a habit of moral and political investigation, had been much promoted by the influence of Jebb, Plumptre, Waring, Watson, Law, and others of consideration.

The Rev. William Paley was at this time tutor of Christ's College, and laying the found-

ation of that celebrity which he soon after attained in the University, and of that eminence to which he arrived in the church as Archdeacon of Carlisle in 1782. He was personally attached to many of the reforming party, with whom he coincided in sentiment as to the general propriety of the measure; but declined taking any very prominent part, and even refused his signature. His expectations of success were less sanguine than those of his friends. He was not, however, without hope that the agitation of the question of subscription might ultimately produce some alteration in the existing system; and looking forward to a more decided declaration of the public mind in favour of a change, he deemed it prudent to reserve his exertions in the cause, declaring with his wonted humour, "I know that I am a coward in this business, but I will come in with the next wave, and that will be a larger *."

12. At length, after many meetings and consultations, Sir William Meredith rose in his place in the House of Commons, on the memorable sixth of February 1772, and moved

* Aikin's Gen. Biog.; Chalmers's Gen. Biog. Dict. art. Blackburne; Nichols's Lit. Anecdotes, vol. iii.; Meadley's Life of Paley, p. 90.

for leave to present their petition, seconded by Mr. Thomas Pitt. Its reception was opposed by that staunch friend to the Establishment Sir Roger Newdigate. The petition was subscribed by 240 persons, of whom 200 were clergymen; and because the clerical petitioners "complained of being obliged to join issue with the adversaries of Revelation, by supposing the true sense of Scripture to be expressed in the established system of faith, or else to incur the reproach of having departed from their subscriptions," the worthy Baronet in strong terms reprobated their conduct, and declared that the measure was pregnant with evil to the national Church. To moral he added political reasoning: he averred that the House had no power to dispense with oaths, or receive a petition which would amount to a breach of the articles of Union between England and Scotland; and that the King was bound by oath never to admit any alteration in the Liturgy or in the Articles. His manly opposition gained him deserved credit with his constituents, the members of the University of Oxford, whom he had represented in several Parliaments.

He was supported in his opposition by Sir Hans Stanley, who in a more chastised but not less able tone of argument, pointed out the

strange character of the petition. A minority, he observed, solicited from a majority a material alteration in religion. They required to be members of an exclusive establishment in the same breath with which they desired the removal of its foundation. They opened a masked battery against the Church itself, by demanding license to teach schismatical doctrines under its protection. No wise reformer had ever indulged the visionary scheme of putting all religious creeds on a level. "If," said he, "all the founders of religious systems were alive at the same time, I am persuaded they would compose as numerous an army as that with which Alexander subdued the Persian empire; yet every one of them would derive his tenets from the Scriptures. But the wisdom of all countries has rather chosen to trust to explanations derived from the mature labour and consideration of a venerable and pious hierarchy, than to the crude fancies and notions of every assuming dogmatizer, who desires to make himself famous for the singularity of his sentiments: on this account, systems and creeds have prevailed all over Christendom." He deprecated all attempts to disturb that ecclesiastical peace which had blessed the accession of the Hanoverian family, and declared that he thought the peace of man-

kind *a fortieth article* which he prized as much as the other thirty-nine.

On the same side were found the eminent talents of Lord North, Wedderburne, Burke, and Fox. The reception of the petition was advocated by Sir George Saville, Sutton, Dunning, and Alderman Sawbridge. Lord George Germaine thought that youths entering the University ought not to be required to subscribe; but Soame Jenyns, member for Cambridgeshire, defended the Universities, and showed that they could not alter an injunction founded on royal statute. The motion was lost by a majority of 217 to 71*. Thus did it please God, that the discussion of a question affecting the vital interests of the Establishment should terminate, in answer to that prayer which the same Establishment enjoins her members to offer in behalf of the High Court of Parliament, "that He would be pleased to direct and prosper all their consultations to the advancement of his glory, the good of his Church, the safety, honour, and welfare of the Sovereign and his dominions."

13. Foiled, however, in this their grand attempt, the enemies of the Establishment did

* Adolphus's History of England, c. 19.

not cease their attacks, in which they were encouraged by some members of the House. Parties running high, the thanks of the Commons were refused to a sermon preached by Dr. Nowel, Principal of St. Mary Hall, Oxford, on the anniversary of King Charles's martyrdom, which was considered as containing sentiments repugnant to the liberties of the kingdom as established at the Revolution. Advantage was taken of this question to aim another blow at the ecclesiastical regulations. Mr. Montague moved for a repeal of the Act for observing the thirtieth of January, but was successfully opposed by Sir Roger Newdigate.

The Dissenters having engaged on their side Sir Henry Houghton and Sir George Saville, anticipated some favourable change in their political condition, as the former moved, on the third of the following April, a repeal of the Test Laws, in which bold measure he was seconded by the latter. The hardships imposed by the law on Protestant Dissenters were represented as contrary to the generous principles of the British Constitution, and their cause was ably and eloquently pleaded. It was replied, that the penalties were never enforced, as the Dissenters were not called on to subscribe; that the hardship was rather in letter than in fact;

that the continuance of a test was necessary; for, if abolished, all the barriers raised by the wisdom of our ancestors in defence of the Church would be destroyed, and religious teachers might promulgate the most obnoxious doctrines without possibility of restraint or fear of punishment. Notwithstanding these representations, the Bill for relief passed the Lower House, and was carried up to the Lords, where it was rejected on the second reading by a large majority. It was supported by the Duke of Richmond, and Lords Chatham, Shelburne, and Lyttelton; but opposed by Lords Bruce and Gower, the Archbishop of York, and the Bishops of London, Oxford, Peterborough, and Llandaff.

14. Such was the determination of the British aristocracy on the material question of liberty of conscience, after an able discussion of the rights of nonconformists, and at a time when even the sentiments of the Government were in their favour. They had employed the best gifted of their own body to advocate their cause by means of the press, and through the whole of the contest they had experienced liberal treatment. If the defenders of the exclusive privileges and authority of the Church were heard on one side; "The Case of the Dissenting

Ministers," by Mauduit, and the arguments of Doctors Stennett, Wilton, and Kippis, were perused on the other. The condition of dissidents from the national communion may therefore be considered as having undergone the fullest investigation, and acquiescence in the result of that investigation seems to be the part of modesty and candour. But if the Church expects this acquiescence from Dissenters, much more does she claim an honest devotion from her members. A recognised creed is necessary to her very existence; and if men are found who are tempted to subscribe to her Articles contrary to their personal belief, the fault is not in the imposer but in the subscriber. Such characters should be content to remain out of her offices. The civil magistrate interferes not with the religion of individuals; but he protects from injury that system of faith, and those immunities of its professors, which belong to the ascendant division of Christianity*.

* Thirteen respectable ministers in London and its vicinity opposed the application for relief; thinking, with many sober dissidents, that, notwithstanding their reasons for personal nonconformity, the establishment was a great national blessing, calculated by its standing formularies to benefit, in times of peril, not only its own members, but also the orthodox and loyal of different denominations.

15. From the more general narrative of circumstances referring to the outward state of the Church, uniformity of plan calls us into the interior, to resume the esoteric of our theme, by the notice of individual faithfulness, and advancement of the interests of religion.

In 1776, Dr. Markham, Bishop of Chester, Preceptor to the Prince of Wales, being translated to the See of York, in consequence of the demise of Dr. Drummond, the vacant episcopal throne, so venerable in the eye of the antiquary as the reputed shrine of St. Werberg, was filled by Beilby Porteus, an amiable and exemplary divine. He was of American descent, but born at York in 1731; and being sent at an early age to Christ's College, Cambridge, was distinguished for classical attainment and poetical talent. A prize was awarded him for a poem on "Death," in which a happy imitation of the best English models in the composition was not more observable, than a just and scriptural divinity in the sentiments. An ingenious discourse on the character of David, preached in the University pulpit, added to his reputation; and Archbishop Secker gave him an unsolicited proof of respect for his character and talents, by nominating him his chaplain in 1762, and soon afterwards presenting him to the be-

nefices of Rucking and Wittersham, in Kent. This preferment was followed by the rectory of Hunton, and a stall in the cathedral of Peterborough. In 1767, he was further promoted to the rectory of Lambeth; in 1769, to the mastership of St. Cross; and at length to the dignity of the mitre. On the decease of his patron, whom he much resembled in the mild and tolerant parts of his character, he showed his affectionate remembrance by a biographical notice, and the publication of his Lectures on Confirmation, assisted by Dr. Stinton, another of his Grace's chaplains.

Placed in the seat of authority and influence, he showed a conscientious sense of the responsibility of his situation. He was much impressed with the necessity of maintaining the sanctity of the Sabbath, and observed with regret the innovations made on its more decorous celebration by our ancestors, from the free-thinking and licentious spirit of the age. In 1780, he took seasonable alarm at some daring advertisements which were issued to establish a promenade on that sacred day, to which all persons were admissible at a low price; as well as at the institution of debating societies, for the discussion of moral and theological subjects. This was a grand attempt of the enemy of mankind to de-

bauch at once the persons and minds of the young and unwary, by bringing them into easy contact with the most abandoned sensualists on the one hand, or poisoning them with the suggestions of infidelity and scepticism, under the mask of investigation, on the other. He accordingly brought forward a Bill, to put down these new species of Sunday amusements; but the measure was opposed by several of the peers, and particularly by the Duke of Manchester, who contended that "the subjects of this kingdom should be left at perfect liberty to confer upon religious topics; that there was nothing improper, either in the promenade, or in the societies; and that, if the fact were otherwise, the existing laws were sufficient for their restraint." Grieved at objections so futile and irreligious, and warmed with the importance of his subject, his Lordship replied in a strain distinguished by the information of the statesman, the eloquence of the senator, and the piety of the divine. However his arguments might have failed to convince his opponents, the zealous prelate must have commanded their veneration, while he showed that such entertainments were equally incompatible with the spirit of our constitution, our laws, and our religion *.

* Hodgson's Life of Porteus, pp. 77—82.

His Lordship was also desirous of a more devout observance of Good Friday, in which he was cordially supported by many of the clergy and laity. He was an active member of the Proclamation Society, and a sincere friend to every measure which had for its object the mitigation of the horrors of the slave-trade, and the religious instruction of the negroes. In his addresses to the candidates for confirmation, in his calls upon the University to reform their plan of study for divinity students, and in his examination of those who presented themselves for admission into holy orders, he discovered a seriousness and solicitude becoming a bishop and pastor of the Church.

But he was the Fenelon of the English Episcopacy. Like him, he had "the ornament of a meek and quiet spirit" in the ministerial office; and with the same suavity of manner was the subject of similar mortification, spirituality, and sweetness. In his discourses, he placed in a clear and pointed light the evidences, both external and internal, of our holy religion; expatiated on the superiority of our national institutions and character; and dwelt with peculiar complacency on the happiness of the genuine Christian. A sort of overweening charity, how-

ever, which would fain persuade such a character that others were like-minded; a fastidiousness of taste, which shrunk from that seeming abruptness, the quality of preachers who would "save others with fear, pulling them out of the fire;" and, perhaps, a constitutional humility, which might occasionally operate as a snare; seem to have blunted the edge of his applications, and weakened the force of his appeals. Notwithstanding these defects, there was sufficient evangelic verity mixed up in the composition, to produce a salutary effect; and his striking remark, recommended by terse method and graceful action, often left a lasting impression on the mind of the auditory. One instance in particular it is pleasing to record. Mr. Boissier, a gentleman of French extraction, whose misfortune it was to have imbibed in early life the contagion of the poisonous elements of continental infidelity, went to hear the diocesan of Chester preach in a Bath pulpit. The text was, "Truly this man was the Son of God." He was so much struck with the Bishop's eloquence and reasoning, that he became, through divine mercy, a convert to Christianity; and was subsequently introduced to his Lordship, who explained to him in an affectionate manner the way of God more perfectly. Mr. Boissier him-

self published a vindication of Christianity, which he translated from the French of Bonnet*.

Among other books which the Bishop put into the hands of the new convert, was a religious tract of the celebrated Dr. Beattie. The successful opposition made by the latter to the scepticism of Hume, in his "Essay on the Immutability of Truth," his classical taste, amiable qualities, and virtuous habits, much endeared him to his Lordship. The metaphysician was edified by the pious exhortations of his friend, and by his domestic economy and pastoral assiduity at his rural parsonage. That such an intercourse should have been cemented by reciprocity of benevolence and cultivation, it is easy to conceive; but, when the divine offered the philosopher ordination in the English Church, who, with his imperfect views of the Christian scheme, and particular notions of innate goodness, might object to the doctrine, no less than the worship, of her communion, we are more disposed to bestow approbation on the honesty of the one in his refusal, than on the partiality of the other in his proposal.

* Forbes's Life of Beattie, vol. ii. p. 215.

16. In adverting to the pastoral changes which took place in this second decade, we may particularize the election of Mr. Forster to the Thursday morning preachership of St. Peter's, Cornhill; and likewise to the Sunday evening lectureship at Christ Church, Spitalfields. This laborious Minister statedly preached five times in the week to different congregations. Numbers flocked to his standard, and found it "good to be there." In 1779, Mr. Newton was removed from Olney to St. Mary Woolnoth in the metropolis, to which he was presented by Mr. Thornton. His labours had been abundantly blessed in Buckinghamshire, where it pleased God to make him the instrument of good to his neighbour, the Rev. Thomas Scott. This clergyman was at that period attached to the Socinian scheme of theology, and offended at the ministerial exertions of Mr. Newton; but He that hath all hearts in his hand, brought him, in his own good time, to embrace the creed, and emulate the diligence, of his clerical brother. Mr. Newton commenced his pastoral instructions at St. Mary Woolnoth, on the 19th of December, from that appropriate passage in Ephes. iv. 15, "Speaking the truth in love." In this temple, whose walls had witnessed the faithful testimony of Archdeacon Shute in the former

century, did its popular Minister, for twenty-seven years, continue to exhort the careless, alarm the secure, and edify the humble; enjoying the esteem of his clerical brethren, and the regard of his numerous flock, in a degree, and with a constancy, which has seldom been paralleled.

Removed from Huddersfield to Yelling, in Huntingdonshire, by the kind interest of Baron Smythe, a commissioner of the Great Seal, Mr. Venn displayed the same zeal for the glory of God which had distinguished him in the West Riding. He excursed to Godmanchester and other populous places; and where he could not obtain the pulpit, exhorted in the dwelling: but a protracted cough, with sanguineous expectoration, followed by paralysis, undermined at length the vital powers, and in December 1796, he entered into that rest which remains for the people of God. The mantle of the ascending prophet fell on his son John, rector of Clapham, the honoured representative of a Levitical house, being descended from ancestors who had been clergymen from the time of the Reformation, and having for his mother the daughter of an able divine, Dr. Bishop, of Ipswich.

On the 27th of August 1775, Dr. Conyers, of Helmsley, expounding to his parishioners

the words of the Lord Jesus, when he said, "Yet a little while is the light with you; walk while ye have the light, &c." told them, in a solemn manner, that he felt convinced, he was about to be taken from them, either by death or removal to some other quarter. Without attaching any undue portion of the marvellous to this observation, it is certainly remarkable that, on the 1st of September, he was presented to the rectory of St. Paul's, Deptford, to which he speedily removed. Though he had witnessed many seals to his ministry in Yorkshire, Providence had further work for him to execute in a part of the vineyard, rendered important from its vicinity to the capital, and an intelligent and affluent population. But, however differing in outward circumstances from the honest inhabitants of Helmsley, the Doctor, aware of the similarity of the elements which entered into the composition of a human heart, whether in the polished Kentish gentleman, or the blunt northern boor, preached the same truths, and was blessed with the same success. His liberal sentiments, kind disposition, and urbane manners, rendered him very acceptable to his new connexions, and he continued to testify of the grace of God to a crowded congregation till the 23d of April 1786, when he was translated from

an earthly temple on the banks of the Thames, to a sanctuary not made with hands, eternal in the heavens, and watered by that river of life which makes glad the city of God. He enjoyed the benefit of a sweet and pious society, among whose members may be particularized the excellent Mrs. Hannah Woodd, whose son Basil, to whom she had acted the part of Monica to Augustine, was destined to sound the trumpet of the Gospel in St. Peter's, Cornhill; Bentinck Chapel, Marylebone; and Drayton Beauchamp, in the county of Bucks; with the orthodoxy and usefulness of his dignified namesake of Cæsarea in the fourth century.

17. While Conyers was doing the work of an evangelist on the east of the metropolis, Cadogan was engaged in the same blessed employ on the west. William Bromley Cadogan was second son of Charles Sloane, third Earl Cadogan, by Frances, daughter of Lord Montfort, and born in 1751, at Caversham Park near Reading. Having enjoyed as a child the advantage of scriptural instruction from his mother and grandmother, who, as Lois and Eunice, were unconsciously training another Timothy, he was sent to Westminster School, and afterwards to Christ Church College, Oxford. While a school-boy, he had occasionally

listened to the exhortations of a Mr. Bakewell, and though chargeable with puerile levity, was visited with many compunctions of conscience, and could not shake off a deep sense of the presence of God. He even felt at intervals a strong desire after the experimental knowledge of divine things. The valuable living of St. Giles's, Reading, becoming vacant by the death of Mr. Talbot, it was presented to Mr. Cadogan, as soon as he came into orders, through the courtesy of Lord Chancellor Bathurst to his paternal grandfather*. The parishioners, attached to Mr. Halward, the pious curate of their late pastor, petitioned Mr. Cadogan to continue him in his charge; but he was so averse to the humbling doctrines of grace, as professed both by the late vicar and curate, that he indignantly threw their petition into the fire. Many serious and devout persons in the congregation, with more precipitance than judgment, applied to the Countess of Huntingdon, and built a small chapel in her connexion, while others frequented the meetings. Not long afterwards he was presented to the rectory of St. Luke's, Chelsea, another lucrative piece of preferment, in the interest of his own family,

* Cecil's Memoir of Cadogan.

as related to Sir Hans Sloane. Some reflecting characters perceived in Mr. Cadogan great conscientiousness and decorum, and augured well for his own soul and the Church. Mrs. Talbot in particular, the excellent widow of the late incumbent of St. Giles's, would not forsake her accustomed place of worship, but strengthened by her example and converse the younger professors, and continued instant in prayer for her new pastor, whom she conciliated by an obliging demeanour, and attracted by her good sense. Mr. Cadogan, meanwhile, was very attentive to the duties of his profession, visiting the poor, catechising the children, and protecting the Sabbath from violation. His earnestness in preaching drew considerable attention from the higher orders in the neighbourhood of Chelsea, till the impression of novelty began to wear off, and they found his exhortations too strict for their fashionable ears; while his respectable character and descent could not secure him from the brutal insults of the lower orders.

After a short time, Mrs. Talbot saw the pleasing effect of her wise conduct. Her clerical friend became more reconciled to those peculiar graces of the Christian profession which shone in her with so much loveliness, rose superior to his early prejudices, saw more of the

deceitfulness of his own heart, renounced all dependence on his own righteousness, and rejoiced in that liberty wherewith Christ had made him free. He listened with pleasure to the conversation of Mr. Romaine, with whom he coincided in sentiment on the Hutchinsonian and Hebrew questions. He now made reparation to Mr. Halward by offering him his curacy, which the latter could not accept, being seated in the benefice of Assington by his friend the Rev. Mr. Gurdon; but he went to Reading, where he remained six months, refreshing his spirit with Christian communion. He was now more offensive than ever to the congregation at Chelsea; and having deemed it expedient to substitute a Tuesday evening lecture for the daily reading of prayers, which he restricted to Wednesdays and Fridays, a malevolent complaint was made to the diocesan, to whom he respectfully vindicated his conduct. He had much improved the state of the parsonage at Chelsea, but finding many unpleasant circumstances attached to his residence, he retired to Reading, where he could enjoy a more peaceful and devoted life. He resigned his charge to Mr. Middleton, and contented himself with visiting St. Luke's every Lent, and the sacramental Sunday in the month. In 1782 he

entered into the conjugal relation with Mrs. Bradshaw, a pious widow, from whom he was removed by the stroke of death on the 18th January 1797, after having seen the work of the Lord prosper in his hands to a wide extent. Mrs. Cadogan cultivated the friendship of Mr. Marsh, whose faithful instructions proved a consoling balm to the hearers of her late husband at Reading, as well as words of life and peace to his own parishioners at the neighbouring village of Basilden.

18. While a faithful testimony was thus borne in the parochial temple at Chelsea, the neighbouring chapel of the Lock Hospital responded to the sound in no uncertain manner. Charles Edward Decoetlogon became assistant chaplain to Martin Madan in 1773; and, while yet a youth, drew by his eloquence and ability a great assemblage to those pews, which were leased to the public for the advantage of the charity. This extraordinary young man was the son of Dennis Decoetlogon, knight of St. Lazare, a gentleman distinguished on the continent for his literary attainments. After passing through the ordinary classic routine at Christ's Hospital, he was admitted a member of Pembroke Hall in the university of Cambridge, and took the customary degrees in 1770 and

1773. Those excellent characters, the Earl of Dartmouth, and the Lord Chief Baron Smythe, patronized his rising talents, and he soon justified their discernment by the evidences he afforded of his erudition as a scholar, fidelity as a divine, and loyalty as a subject. In his ministration he was ever careful to show that good Christians must be good patriots; and in various publications inculcated attachment to the Church and obedience to the state. Appointed chaplain to the Lord Mayor Pickett in 1789, he preached a sermon on the Test Act, on the day of sacramental qualification for the chief magistracy; and again, before the civic body on King Charles's martyrdom in 1790, showed the connexion between religion and loyalty; seeking by these seasonable exhortations "to cut off occasion from them who desired occasion," and were apt to censure the evangelical clergy, as "men who turned the world upside down." He was soon afterwards presented to the rectory of Godstone in Surry*.

The matter of his discourses was replete with ingenious illustration, sound argument, and pointed application; but his manner as an orator was defective in that dignified demeanour

* Nichols's Anecdotes.

so suited to the English pulpit. This arose from his hereditary French vivacity, acting on a mind energized and sublimated by the importance of scriptural truth. He appeared tall in the rostrum, and beginning a long sentence in his sermon in an erect posture and with slow pronunciation, he gradually declined his person, and accelerated his utterance, till his face came into contact with the Bible on the cushion, and the velocity of his address rendered it almost unintelligible. But this minor fault was amply compensated by the general grandeur of his vehemence, and earnestness of his exhortation; while many of those who witnessed this contrast to the unimpassioned style of preaching so prevalent at the time, were awakened from lethargic indifference to spiritual feeling and activity. And if the preacher yielded too facile an ear to the injudicious compliment of the politer part of his audience, and was too much alive to the winning attentions of rank and elegance, it added another proof to the many on record of the baneful effect of adulation, and its utter inadmissibility into the ordinary intercourse of a pastor and his congregation.

19. Erasmus Middleton, the associate of Mr. Cadogan, was an honest, zealous, and amiable Minister of the Gospel of truth. Of

few men could it be said, that their heart was more in the work; or that they were more devoted champions of the doctrines of the Reformation, as received by the fathers of the English Church. He was born at Horncastle, in Lincolnshire, was bred to business, and continued in vicious habits till the age of twenty-two. He then became alive to a sense of his sin and folly, and joined himself to a company of Wesleyans. Feeling a strong desire to become an ambassador for Christ, and to warn his fellow-creatures against the snares of that enemy who had been but too successful in entrapping him in his toils, he put himself under the tuition of Mr. Townsend, of Pewsey, and after due preparation, entered at St. Edmund Hall, in the University of Oxford. He proved the truth of our Lord's words, "I am come to set a man at variance against his father;" for, relinquishing commercial prospects for a precarious subsistence in the ministry, and professing obnoxious tenets, his father would give him no countenance. His situation, therefore, was peculiarly destitute, when with five other students he was expelled the University. But as this was an event which drew a great share of the public attention, and affords a criterion of the state of the religious feeling of the day, it demands more particular notice.

On the 11th of March 1768, a solemn convocation was held, consisting of the Vice-Chancellor, and some heads of houses; when, after an hearing of several hours, sentence of expulsion was formally pronounced against six of the junior members of St. Edmund Hall, “for holding Methodistical tenets, and taking upon them to pray, read, and expound the Scriptures, and singing hymns in a private house.” It appeared on the investigation, that the sufferers by this strong sentence were distinguished for their religious and moral conduct; so that the charge simply resolved itself into a constructive breach of some academical or ecclesiastical canons. Dr. Dixon, late of Queen’s and Vicar of Chedworth in Gloucestershire, a pious and amiable character, being Principal of the Hall, was heard in their defence; and however the judges might suspect the advocate of entertaining similar sentiments with the accused, they could not but respect his paternal interference in their behalf. He boldly showed, that whatever might be thought of the former part of the charge, they held such tenets as were agreeable to the Thirty-nine Articles, and had so far at least not broken their vows of matriculation. He was followed by another respectable head of a house, who quaintly but justly observed, that

their fault arose from excess of devotional sentiments, and that "if these six gentlemen were expelled for having too much religion, it would be very proper to inquire into the conduct of some who had too little." This was a fair reflection on the relaxed state of academic discipline, as it regarded the personal morality of the members. It was notorious that Mr. Welling had been charged on oath with contemning the Scriptures, and ridiculing the miracles; but he had been excused on the plea of intoxication.

As might be expected, the friends of religion were grieved at the result. Richard Hill, Esq. Mr. Whitefield, Mr. Townsend, and others, addressed letters on the subject to Drs. Nowell, Durell, &c.; and though some of their reasoning was weak, and the style of the former author in particular indefensible, their argument was frequently pungent and forcible*. At this distance of time, when the irritation excited by the event has subsided, and an unprejudiced judgment may be expected, it is allowable to remark, that it would be difficult to show that the sentence was proportionate, humane, or wise: proportionate, as it applied the extreme of punishment to an offence confessedly of no

* Macgowan's "Shaver" is to be blamed for the light manner in which it treated a serious subject.

flagrant order, and consisting of practices which (so far as the offenders violated that rule to which they willingly subjected themselves) would, it is presumed, have been discontinued through kind remonstrance or positive injunction: humane, as it summarily deprived them of the support and respectability anticipated from their ministerial office: or wise, as it was directly calculated to oppose an effectual barrier to episcopal ordination, and thus reduce the sufferers to the dilemma of renouncing a profession on which they had fixed their fondest hope, or seeking to exercise it among the Dissenters. These considerations seem to warrant the conclusion, that the punishment was intended as a check to those serious and evangelical views of religion, which were gaining ground in different parts of the kingdom; and which were so associated in the minds of the reverend judges with the irregularities of Methodism, that they identified the ideas; and suffered the archives of their seat of science to preserve the entry of a record, which seemed unsuitable to the character of a great Protestant community in the eighteenth century.

On none did the blow fall more severely than on the subject of our present notice. But he remained firm to his principles, and would

not stoop, like his accommodating namesake the polished reformer at Rotterdam, to that degree of Erastianism, which leads to such a palatable and courtly representation of divine truth, as half removes the scandal of the cross. To the credit of William Fuller, Esq. a wealthy banker, he offered support to the ejected students, though himself a Dissenter, and enabled Mr. Middleton to enter at King's College, Cambridge; where having finished his studies, he obtained ordination in Ireland from Dr. Trail, the Bishop of Downe. He then served an episcopal chapel at Dalkeith, in Scotland, where he was on friendly terms with pious Ministers both of the Kirk and Secession, by whose intimacy his theology assumed a more Calvinistic tone. Among the members of his congregation were two ladies of the ducal family of Gordon, Sir Robert Grierson, his mother, and sisters. Miss Margaret Grierson, and afterwards another sister, found their hearts opened, that they believed the things which were spoken; and though ridiculed for their enthusiasm, established a female praying society. A strong and mutual attachment took place between Miss Grierson and her pastor, who were united in marriage, but not without opposition on the part of the Baronet's family, who could not

well brook her connexion with a clergyman who was neither of descent, wealth, nor patronage. Happy, however, in each other, they removed to London; where Mr. Middleton became curate to Mr. Romaine, and afterwards to Mr. Cadogan. Settled at Chelsea, they experienced the privations of a limited income; but searching the promises, they found the verification of that divine maxim, "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." Many friends contributed to their more comfortable support, in that delicate manner which leaves the donor unknown; and when they found in the morning supplies placed within the precincts of their dwelling under cover of the twilight, they thought of a prophet of old time, "to whom the ravens brought bread and flesh in the morning." On the death of Mr. Cadogan, some individuals endeavoured to procure the next presentation for their respected curate, but it was disposed of to the Rev. Mr. Sturges, who treated him with respect, but who held such different theological opinions, that he could not continue in the cure. A handsome subscription was set on foot, to which Dr. Porteus, then Bishop of London, contributed 50*l.* and desired that his name might stand in the list of sub-

scribers, to which he added two other donations of 20*l.* each.

Mr. M. deserved these tokens of esteem, which were called for by his situation. His lectureships of St. Bennet's, Gracechurch, and St. Helen's, Bishopsgate, afforded a scanty subsistence. He was appointed chaplain to Lady Crawford and Lindsay, assisted Mr. Davies at Margaret Street Chapel, and at length, at a very advanced period of life, was presented by Miss Fuller, to Turvey in Bedfordshire. To this worthy clergyman the public is indebted for an entertaining and edifying work, entitled, "*Biographia Evangelica*," which cost its compiler much labour; and for which, that he might render it authentic, and embellish it with portraits, he was at great expense in personal investigation and foreign correspondence.

20. To Mr. Eyre, another curate of Cadogan, we turn a brief attention. A native of Bodmin, little is known of his early life, except that he was not designed for the ministry, but apprenticed to a clothier at Tavistock. There have been, and are, who object to the particular religious instruction of very young children; limiting, it should seem, the sense of that testimony, "Out of the mouth of babes and sucklings thou hast perfected praise." A godly man,

however, taking up in his arms the infant John Eyre when four years old, said emphatically, “There is such a thing as the pardon of sin, and there is such a thing as knowing it:” an observation which never escaped the recollection of the child. But as a youth, he fell into the snare of the enemy, and experienced the pang of unfaithfulness and declension. Mr. Hervey’s Dialogues, and the discourse of some pious dissenting Ministers, relieved his mind, and he was enabled to experience the joy of pardon and acceptance. He received the communion at Mr. Andrew Kinsman’s Meeting at Plymouth Dock, became a preacher at Tavistock, and returned to Bodmin on his father’s invitation, where he engaged in business; but prosecuted his ministry in the town-hall, of which he obtained a special grant, and which was thronged with auditors. His father disliking his preaching exercises, closed his door against him, gave him a single guinea, and left him to his own resources. In this extremity, he took refuge under the roof of a kind friend at Plymouth, by whose advice he entered Lady Huntingdon’s College. Under patronage of the Countess, he was engaged as a Minister successively at Tregony, Lincoln, and Mulberry Gardens, London.

Though officiating among the Dissenters,

Mr. Eyre retained that predilection for the established worship, which was the consequence of early education and connexion. His talents were of a superior order; and when he entered at Emanuel College, he was a respectable proficient both in classical and mathematical science. He was admitted to deacon's orders by Dr. Lowth, Bishop of London, in 1779, and to priest's orders by Dr. Thurlow, Bishop of Lincoln, in the same year; and after assisting Mr. Cecil, at Lewes, in Sussex, till about the year 1781, he removed to Reading, and became a more permanent associate of the Vicar of St. Giles's. His labours in this situation were very useful; but in 1785, an offer being made him of Homerton chapel, near London, he removed thither; and commenced a ministration which was distinguished for its scriptural divinity, and blessed to the edification of many who will be his crown of rejoicing in the day of the Lord.

Unwearied in his work, though engaged at home in tuition, he preached regularly thrice in the week beside on particular occasions; setting apart Tuesday for the instruction of young men in one week, and the same day for young women in another. He was particularly interested in the edification of the lambs of the flock; by whom, as the shepherd, he was ex-

ceedingly beloved. He instituted two schools for teaching and clothing thirty girls and twenty boys of the congregation, and bestowed considerable pains on their superintendence. Nor was his zeal confined in its direction. Knowing the power of the press as an engine of destruction or improvement, and having an extensive acquaintance with ministers of various denominations, he conceived and matured the plan of a joint production for the advancement of the interests of Christianity, which, under the title of "The Evangelical Magazine," soon obtained a distinguished rank in the list of periodical publications.

21. It was the privilege of Berkshire to enjoy the services of another eminent man of God, the Rev. Thomas Pentycross. He first drew the vital air in London; where, as a youth of genius and love of learning, he was sent to Christ's Hospital. He attracted notice as a scholar from his masters for his attainments, and regard as a companion from his fellows for his kind behaviour and pleasant manners. At first, but little resembling the royal founder at the same period of life, he had no relish for spiritual exercises; he was more the votary of Thalia than Urania, and preferred Shakespeare to his Bible. He was wont, as a monitor, to assemble

the boys of his ward early on summer mornings, that, ere they assumed the customary blue frock of their foundation, they might clothe themselves in such dresses as their little wardrobes would admit, and enact some scene whose principal character was generally sustained by himself. Afterwards, however, a very remarkable change took place in his conduct, of which the cause was never ascertained. His levity gave place to a grave demeanour. He not only relinquished these dramatic exhibitions, but even assembled the same boys, over whom he possessed influence, for serious instruction and prayer; and on Sunday evenings would form a congregation of no small number in a secluded part of the edifice. The matron of the ward now became his opponent. She could admire his elocution as an actor, but could not endure its more gentle exercise as an exhorter. She complained to the steward of the ward, but that officer would not suffer the lads to be disturbed. But before he left school for the university, his religious impressions, for such they seem to have been, began to wear off; and at length to decline to such a degree as to allow him to have fellowship with the unfruitful works of darkness, which before he reprov'd. His taste, imagination, dramatic knowledge, and

conversational talent, proved dangerous snares to his soul; and while his society was courted by the gay and licentious, he forgot the vanity of the pageant by which he was charmed, in admiration of its showy and playful colouring. He became a member of Pembroke Hall, Cambridge, obtained distinction as a student, and proceeded in due course to his degrees. But after a time it pleased God, that through the conversation and example of Mr. Rowland Hill, Mr. Decoetlogon, and Mr. Simpson, his serious thoughts returned, and a forgiving Father once more made him glad with the light of his countenance.

He entered, about the year 1771, into holy orders, and undertook the cure of Horley, near Ryegate, in Surrey. His zeal was fervid, his address animated, and his previous knowledge being sanctified, he was at no loss in his discourses for apt illustration and striking embellishment. His fidelity excited great opposition, but his labour was not in vain in the Lord. It was, however, the intention of his Master to give him permanent employ in another part of the vineyard. In 1774, the living of St. Mary's, Wallingford, being vacant, it was found difficult to obtain a fresh incumbent, as it was preferment without revenue. An offer was made to

Mr. Pentycross through Mr. Romaine, and accepted on the understanding that a subscription would be made towards the support of the Minister; which, however, after two or three years, was discontinued. The inhabitants were ignorant, prejudiced, and irreligious; and though his eloquence drew many to the church, he saw so little fruit of his labours, that, discouraged with the prospect, he quitted them for a time; but learning from a correspondent that numbers were truly anxious for his return, and that a dawning of the spiritual day was visible to the watcher, he returned with sentiments of affection towards them, and the Lord prospered his handy work in his own good time. He now united himself in marriage to a Miss Allen, to whom his word had been profitable; and being seconded by a few trusty rowers, determined to take the helm in spite of all weather, and guide his vessel through a tempestuous sea, trusting in the assistance of Him whose it is to rule the winds and the waves. At this period, he maintained an intimate correspondence with Lady Huntingdon, and occasionally preached in her chapels.

Mr. Pentycross proved that it was not for man to know the times or the seasons, which the Father hath put in his own power. In the year

1783, there was so remarkable an awakening among some of his people, and establishing of others, that his work was as delightful as his success astonishing. Elate with his success, he was not content to feed them with strong meat, which would of itself have afforded sound nourishment, but was tempted to sprinkle it with such pungent doctrinal spicery as is sometimes used to conceal a tendency to corruption. His personal integrity, however, was unimpeachable. His honesty was his grand characteristic. If he too much neglected practical exhortation, and too exclusively dilated on the privileges of the elect, some of his people might become heady, high-minded, and conceited; but in the preacher it was the error of judgment rather than the declension of principle. But men of talent and popularity stand in slippery places; and the rule to be observed by such, is not less necessary in statement of doctrine than in regulation of conduct, “Abstain from all *appearance* of evil.” Mr. P. himself lived to feel the force of this injunction. A judicious friend having pointed out to him his danger of leading his flock into Antinomian error, he immediately altered his tone of divinity, and in his zeal after reparation verged too much to the opposite extreme. Some of his critical hearers were offended, and with-

drew their attendance. To a person who regretted this behaviour, he replied with the excess of severity toward himself, "How can I blame them, when I neither taught them their duty to God nor man? Preaching doctrine, doctrine perpetually, was the likely way to make them at length forget their duty to me." Among the seceders, the first separation soon made way for a second, which was followed by subdivisions and party feuds. On their conduct and its result, he laconically observed, "Schism is their sin, and schism will be their punishment*."

This worthy divine assisted with his pen "The Gospel Magazine," and other periodical works. But in the pulpit his memorial was more firmly established. It was there that he displayed those bursts of eloquence, that diversified and original talent, that ministerial energy, that copious diction, and that elevated sentiment, which seemed to combine the oratory of Apollos, the fidelity of Paul, the zeal of Peter, and the affection of John; qualities whose union would have been more felicitous, had they been more systematically joined to the ethical evangelism of James: "But if any man minister, let him do it as of the ability which God giveth."

* Evang. Magazine.

22. Less distinguished for natural talent and classical attainment, though respectable in both, James Rouquett had the same fervid zeal in discharge of the ministerial office. He was the son of a French Protestant refugee, and admitted into Merchant Taylors' school. Called in early life to a knowledge of the truth by the preaching of Mr. Whitefield, he entered at St. John's College, Oxford, where he united studious habits with devotional feelings. He was induced by repeated invitation to superintend for a few years the school for the children of Methodists, founded by Mr. Wesley, at King's Wood, near Bristol; but was afterwards ordained deacon by Dr. Johnson, Bishop of Gloucester. He was soon, however, dismissed from his curacy, and being without a pulpit, was constrained for a time to exhort in private dwellings, or preach to the poor captives in the Bristol prison. Presented at length by the Lord Chancellor to West Harptree, he was ordained priest by Dr. Willes, Bishop of Bath and Wells, and entered on the duties of his vicarage. Being appointed by that prelate to preach the ordination sermon, he spoke faithfully from the charge of Messiah to his Apostle, "Feed my sheep." The Bishop was prompted by the clamour raised against the discourse to request its

perusal; when his Lordship discovered his discrimination by returning it to the author with his full approbation. He was now nominated Lecturer of St. Nicholas, in Bristol, and Chaplain to St. Peter's Hospital in the same city. He felt so much for the captives in the gaol, and the poor in the alleys of this populous city, that he exchanged his vicarage for the curacy of St. Werburg. Here he did the work of an evangelist, and made full proof of his ministry, commending himself to every man's conscience in the sight of God, while numbers found that the word of the Lord in his mouth was truth. It was his delight to heal the broken in heart, and to bid the prisoners go forth. Publicans and harlots sent for him to their dying pillows, to whom he rejoiced to carry the message of salvation. Having laboured in this important situation for eight years, he entered into his rest on the 16th of November 1776, in the forty-seventh year of his age.

23. The numerical importance of the flock, and the notoriety of the pastor, of the new church at Macclesfield, in Cheshire, may claim our notice, as we turn our attention to the north. The Rev. David Simpson was born Oct. 12, 1745, at or near Northallerton, in the county of York. His father, a respectable

practical agriculturist, decorous in his habits, and attentive to family devotion, designed his only son for the same station in life as himself; but was induced to alter this determination at the earnest entreaty of the youth, who had an uncontrollable impression that he ought to be instructed for the ministry.

He entered at St. John's College, Cambridge, without those views of the responsibility of the office he was about to undertake, which are indispensable to its adequate discharge. But going on one of his first vacations to visit Mr. Lindsey of Catterick, that gentleman urged on his attention the paramount obligation of the study of the Holy Scriptures. Struck with remorse at his past neglect of the divine revelation, he added a Bible to his book-shelf, read it diligently, studied it devoutly, and became seriously affected with the contents. Mr. Rowland Hill, of the same college, encouraged him to seek after God, that his soul might live. Having attained to higher degrees of religious experience, he was ordained, on the title of the Rev. Mr. Unwin, to the curacy of Ramsden in Essex. After a continuance of two years in this situation he removed to Buckingham, where his zeal and faithfulness soon excited an opposition, which led to his dismissal, but not before he

had been made the instrument of spiritual benefit to certain individuals. He was next led by the invitation of a Mr. Roe to become curate of the old, then the only, church in the populous town of Macclesfield. He was opposed here as he had been in Buckingham; and on an application from some of the parishioners to his diocesan, received an injunction of temporary silence; an order, which would seem to argue, without any impeachment of his zeal, that he had been wanting in ministerial discretion. However this be, the prime curacy of the church becoming vacant, the mayor, who had the official nomination, offered it to Mr. Simpson. Every effort was now exerted to prevent his induction; and Bishop Porteus, who had recently succeeded to the see, was probably disposed to treat Mr. Simpson with more lenity than his predecessor. The contest was providentially terminated by the offer of Mr. Roe to build him a church in another part of the town; a proceeding, to which that gentleman was induced in compliance with a vow he had made in his youth, that if he should prosper in business, he would erect a sanctuary in token of gratitude. Mr. S. accepted the offer, on condition that terms, agreeable to the respective parties, could be adjusted, in regard to the consecration of the new church.

The fabric was reared, and set apart for public worship; when, resigning his claim to the prime curacy of the old church, he entered on its ministration*.

Here he was conspicuous for twenty-four years for his diligence in preaching, writing, visiting, instructing, and promoting plans of benevolence. The work of the Lord seemed to prosper in his hands, and every month six or seven hundred communicants assembled round his altar. He departed on the 24th of March 1799, with a hope full of immortality. That a man so well known both in the pulpit and the press, should have avowed his intention of seceding from an establishment in which his labours had been signally blessed, was matter of regret to its friends, as of exultation to its enemies. To decide justly on the merits of this avowal, it is necessary to take into consideration the natural character of the person by whom and the circumstances under which it was made. Whoever recollects that, while a boy, he persisted in declaring, that a voice within said to him distinctly, “You must go and be instructed for the ministry,” though at the time confessedly *without* religious principle; and that

* Theological Magazine, vol. i. p. 405.

afterwards, when at college, he received the assurance of faith, while sitting at breakfast; may find some warrant for the suspicion, that there entered into his moral composition a certain fancifulness, better suited to the atmosphere of Methodism, than the temperature of the national church. And, adverting to the meager and rambling aspect of the work in which he announced his reasons for the intended measure, the same observer might discover traces of a morbid sensibility, acting on a judgment weakened by frequent strokes of paralysis. While, on a general view of his ministerial career, we are forcibly reminded, that the zeal which now excites astonishment by its blaze, and anon creates alarm as to its probable direction, is less desirable than that steady flame, which as it burns, rises higher, spreads wider, and glows brighter, adorning the candlestick in which it was originally fixed.

24. Contrasted to the Macclesfield pastor, was the Rev. William Richardson, minister of St. Michael-le-Belfrey, in the city of York; a man remarkably exact in his habits, accurate in his statements, and orderly in his deportment. He was a native of Cumberland, educated at St. Bees, and ordained deacon in 1768, by Archbishop Drummond, to the cure of

Kirby-Moorside in the North Riding, of which the Rev. W. Comber was vicar. Conscientious and devout, but defective in evangelic attainment, he was placed by an over-ruling Providence in such a situation, as soon enabled him to learn the way of God more perfectly. Mr. King of Middleton to the east, and Dr. Conyers of Helmsley to the west, were making known the glad tidings of salvation to their respective flocks; while he was received with hospitality in the neighbouring parish of Welburn by a pious gentleman of the name of Robinson.

It was at the house of the latter, that a conversation one day took place between the young minister and his host on the subject of the Oxford Expulsion, which led to the perusal of Mr. Hill's "*Pietas Oxoniensis*," by Mr. Richardson. This pamphlet, lent him by Mr. Robinson, was written in defence of the young men and their doctrines, and produced such an effect upon his mind, as inclined him to suspend his judgment on the case, till he read Dr. Nowell's answer. He then thought that the champion of the University had made an indifferent defence, and that it was particularly dissatisfactory on the subject of doctrine. He was still further struck by attending to the argumentation of "*Goliath slain*," the rejoinder of Mr. Hill, in which he

aimed at proving the Calvinistic character of the articles and homilies of the Established Church. Unwilling, however, to concede points, concerning which he had entertained much prejudice, he resolved to search the Scripture diligently; and his friend lent him "Henry's Exposition" to assist his investigation. The result was a more comprehensive view of the Christian system; but without an open declaration of his convictions.

In 1769 he was ordained priest; and by his friend's recommendation to Dr. Fountayne, Dean of York, appointed in 1771 a vicar-choral of the cathedral, and presented to St. Michael-le-Belfrey. In this public situation he was constrained to proclaim the truths he had received, amidst that contempt which their exhibition was likely to excite from the more formal ecclesiastics or wealthier burgesses. But his congregation increased till the church was quite filled; and by degrees some in higher stations became serious hearers. As his situation in the minster precluded him from giving his people more than a single sermon every Sunday afternoon, he instituted an expository lecture on Wednesday evening, March 1, 1775. His mode of commencing this additional service was extremely judicious. Notice was given the Sunday before,

that there would be prayers and a homily read on the next Wednesday evening (which happened to be Ash Wednesday), and that the practice would be continued during Lent. Finding the congregations large and attentive, he was encouraged to pursue the track on which he had entered; and an ordinance, begun on the part of himself and friends, with prayer and fasting, proved through a long course of years abundantly fraught with spiritual blessings*.

During half a century this amiable man and diligent minister, refusing other offers of preferment, continued his labours in this important sphere; venerated both by old and young, and highly esteemed for his solid sense, consistent demeanour, and scriptural instruction. On controverted points of grace, his matured sentiment was, that the Anglican church holds a middle place, maintaining with the Calvinists the awful tenets of election and predestination, and with the Arminians the encouraging doctrine of general redemption.

25. This enumeration of active and exemplary clergymen, who adorned the second decade, might be enlarged by the addition of many respectable names. Nor must we omit

* Brief Memoir of the late Rev. W. R. pp. 19—22.

to assign a niche in our little fane, reared as it is to the commemoration of pastoral worth, to the busts which bear the following inscriptions in provincial rotation: the Rev. Dr. J. W. Peers, of Morden, in Surrey; Henry Mead, lecturer of St. John's Wapping; Thomas Clarke, of Chessham Bois, Bucks; Cradock Glascot, of Hatherleigh, Devon; Samuel Furly, of Roche, Cornwall; Thomas Beale, of Bengeworth, Worcestershire; Samuel Cooper, of Loxley, Warwickshire; John Mayor, of Shawbury, Salop; Dr. Ford, of Melton Mowbray, Leicestershire; Dr. Peckwell, of Bloxham, Lincolnshire; Thomas Cursham, of Sutton in Ashfield, Notts; Joseph Milner, of Hull, Yorkshire; and Thomas Hervey, of Underbarrow, Westmoreland. While the necessity of further specification is in some measure superseded by the incidental mention of many respected individuals, and the anticipated notice of others, a tribute to the memory of the two last-mentioned divines is subjoined in the record of a few particulars.

The former was born at Leeds, Jan. 2, 1744. As a youth, he was distinguished both at school and at college by classical attainment. On his entrance into the sacred function, he discovered that earnestness and integrity, which that Providence "who giveth more grace," frequently

vouchsafes to bless to further degrees of illumination, verifying his promise, that “if any will do his will, he shall know of his doctrine whether it be of God.” From ministering in the church of Thorp Arch, near Tadcaster, he was elected as lecturer and master of the free grammar-school at Hull. Some years after his settlement in this important situation, in which he was generally respected, he was impressed with a sense of the inadequacy of those theological sentiments which he had hitherto cherished, by the perusal of Luther on the Galatians. In the comment of that great reformer, he found a clear exposition of the doctrine of justification by faith. The Spirit showed him the depth of depravity in the human heart, and the necessity and privilege of devoting body, soul, and spirit, to the service of his Redeemer. Of a delicate frame, but of a vigorous mind, he was not easily moved from the point of which he had a clear conception; and this tenacity, sanctified by divine influence, was displayed in the firmness with which he bore the persecution of those who before courted his society, enjoyed his talents, and distinguished him with favours. Through the interest of the Wilberforce family, his income was increased by different appointments. Diligent in his Master’s service, he rode every Satur-

day afternoon to Welton, where in the evening he prayed and expounded: on the Sunday morning he performed divine service at North Ferriby, and in the afternoon preached the Gospel with great energy and simplicity to a numerous congregation at Hull: on Wednesday forenoon he delivered a lecture in the High Church; and on Thursday prayed and expounded in Lister's Hospital. He spake with such unction, that many, both of rich and poor, were edified; and lived down opposition by a consistent conduct, while he took sweet counsel, and walked in the house of God as a friend with Mr. Richardson, of York; and Mr. Stillingfleet, of Hotham, great-grandson of the celebrated Bishop.

His publications are valuable for sound sense and logical accuracy, rather than elegance of diction or variety of illustration. In his composition, he consulted the claims of truth more than the requisitions of taste, and strength of argument than perfection of style. Studious rather of utility than ornament, he felt deeply the importance of his labour as a workman in "God's husbandry;" and satisfied with scattering, in competent measure and in its rude state, the useful material over his tilth, he left to others to mould elegant casts from its calcined result; and did not envy the polish of a Gibbon, while

he vindicated with honest zeal the religion which he dared to attack. His *Considerations on that gentleman's account of Christianity, and Strictures on Hume's Dialogues*, were published in 1781; which were followed by a *Memoir of William Howard*, and some "Essays on religious Subjects." But his name is embalmed in the recollection of every lover of true religion, by his admirable "*History of the Church of Christ*;" his last and greatest work, continued by his brother, both in family and grace, the Dean of Carlisle.

On the death of the pious and learned Dr. Clarke, whom he had loved and revered, he was inducted to the vicarage of the Holy Trinity. But he did not long survive his predecessor. His exertions had been too great for his valetudinary condition, and he departed in faith and hope on the 15th of November 1797*.

26. Thomas Hervey, born in 1741, became Minister of Underbarrow, in the parish of Kendal, about the year 1766. He feared the Lord from his youth, and at an early age obtained clear views of evangelic truth, through the blessing of God on his perusal of the works of his well-known namesake. It pleased his divine

* Memoir prefixed to Sermons.

Master to give him honour in the sight of his brethren; for, having entered into the ministry from the purest motives, and having made those motives known to his diocesan Dr. Keene, Bishop of Chester, that prelate defended him from the charge of heterodoxy brought against him at a visitation. For some time after his ordination he served the chapel of Rampside, in the parish of Dalton, where he laboured with success, till nominated to the perpetual curacy of Underbarrow by a majority of the freeholders of the chapelry, who possess the right of electing their own Minister. For forty years did this good man hold up his solitary torch, to guide the weary wanderer home to God, amid the obloquy and contempt to which ministerial fidelity was exposed in that dark northern region. With a straitened income, the care of a large family, and the superintendence of a seminary, he persevered in the path of duty with a cheerful mind, esteeming the reproach of Christ the best of treasures. He was "rich in faith, and an heir to the kingdom which God hath promised to them that love him." He entered into the enjoyment of the beatific vision on the 21st July 1806; and the mourning crowd which attended the celebration of his obsequies were addressed from that appropriate text, "Let me die the

death of the righteous, and let my last end be like his*.”

27. As it is the duty of the Christian to mark the finger of God, no less in the course of his providence in the world of nature, than in the operations of his grace, so are we unwilling to leave to the civil historian the sole record of those elemental visitations by which Jehovah caused his great power to be known at this period, and struck the inhabitants of the metropolis and its vicinity with awe and consternation. The enlightened naturalist will call to mind on such occasions the sublime language of Elihu: “God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend: for he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength. Also by watering he wearieth the thick cloud; he scattereth his bright cloud; and it is turned round about by his counsels; that they may do whatsoever he commandeth them upon the face of the world in the earth.” Or that no less striking ascription of the Psalmist, “Fire and hail, snow and vapours, stormy wind, fulfilling his word.” While the congregations were engaged in after-

* Christian Observer, vol. v. p. 522.

noon service, on Sunday the 22d March 1772, they were alarmed with a tremendous storm of thunder, lightning, and hail. At St. John's, Horslydown, the hailstones breaking the windows, a great part of the people rushed out of the church: the confusion was so great at Lambeth church, that the service was for some time stopped. On the 23d December, in the same year, many accidents occurred through the fog and thick darkness, and several people were found dead in the fields round London on the next morning, supposed to have lost their way and perished. The excessive rains that fell in the course of the month of March 1774, caused such inundations, that many of the western roads were rendered impassable, and the towns adjoining the Thames received considerable injury from the violence of the waters.

28. Nor can we refrain from adverting to one other awful event, which caused a great sensation among all classes, more especially as its subject was a dignitary of the Established Church, and as it leads to useful reflection. We allude to the execution of the Rev. Dr. Dodd. He was son of the vicar of Bourne in Lincolnshire, and a member of Clare Hall. He possessed classical taste, poetical talent, and theological knowledge; and published a variety of

works, among which was one entitled, “The Frequency of capital Punishments inconsistent with Justice, sound Policy, and Religion.” Becoming a popular preacher, and his publications obtaining a wide sale, he was tempted to an indiscreet style of living, and “the pride of life” was his ruin. He was chaplain to the Bishop of St. David’s, and afterwards to the King; a prebendary of Brecon, and rector of Hockliffe, Bucks. The rich living of St. George’s, Hanover Square, falling vacant, he anonymously offered the Lord Chancellor’s lady 3000*l.* to obtain the presentation by her means; but the application was detected, and his name erased from the list of His Majesty’s chaplains. Under this disgrace he retired to Geneva, where Lord Chesterfield, who had been his pupil, received him kindly, and even presented him with the living of Winge, to hold in connexion with Hockliffe. At length, to relieve his embarrassments, he forged his noble friend’s signature, was tried and condemned, and, though an unprecedented number of persons petitioned for mercy, it was withheld by the inflexible justice of the Sovereign. In contemplation of his fate he was humbled and penitent, but his repentance did not seem so genuine as that of Bishop Atherton

in like circumstances *. Dr. Johnson, who visited him in prison, described him as being "without cant." In his "Prison Thoughts" there is certainly much evangelical sentiment. As he was led to the place of execution, on the 27th of June 1777, "certain lewd fellows of the baser sort" seemed to exult at the condemnation of a dignified ecclesiastic; while those who were zealous for the honour of the sacerdotal order, were offended that he had not first undergone the ceremony of formal degradation.

29. A reference to some circumstances more immediately connected with the history of the fine arts and of literature, but indirectly bearing on the interests of religion and the Church, may not be irrelevant to the general purpose of our narrative.

At the establishment of the Royal Academy, a portion of the magnificent pile called Somerset House, which included the ancient chapel, was assigned by the bounty of the monarch to the use of the artists. At one of their meetings in 1773, it was proposed to ornament this apartment with paintings, with a view of attracting the attention of amateurs, and inducing them to patronize their general introduction into sa-

* Bishop of Waterford, executed at Dublin in 1640.

cred edifices. The discussion had not proceeded far, when the President Reynolds boldly proposed that they should endeavour to obtain the cathedral of St. Paul's, and undertook to negotiate the affair with Dr. Newton, Bishop of Bristol, and Dean of that church, who was known to be an admirer of the fine arts. Accordingly, Reynolds and West, dining at the deanery, took occasion to regret that the plan of decoration designed by Sir Christopher Wren, and exhibited in a print recently published, should have been so long neglected; or that its execution had been suspended by some supposed puritanical principles. The Dean immediately suggested the accomplishment of the architect's original design; on which, it is understood that Reynolds offered to paint a Nativity for a recess on one side, and West volunteered to prepare a representation of the Giving of the Law for the opposite side. The Dean, much gratified, soon after waited on the King, and obtained his gracious concurrence. The Archbishop of Canterbury, the Chapter, and the Lord Mayor, agreed likewise to the proposal. But the disapprobation of Dr. Terrick, Bishop of London, was fatal to the measure. That respectable prelate regarded the experiment as somewhat dangerous; declaring that he thought it calculated to excite

clamour and prejudice in the multitude, and to be represented as an artful step towards the introduction of Popery*.

This refusal of the Bishop much displeased the members of the Church and the Academy. They reported that he was piqued at not having received the first application from the artists. It may be observed, however, that a plan which would eventually have converted the naves of the principal churches in the kingdom into so many exhibition-rooms, like those of Italy, was liable to considerable objections; that there is something dignified in the protest made by the Anglican Establishment, in her collective capacity, against the images of the Romish, and the pictures of the Greek communion; and that it is congenial with her principles to shrink from any proposal, which should imply, in the remotest degree, her desire to attach the public to her interests, through the gratification of their senses, rather than by the legitimate and spiritual attraction of the beauty of holiness.

But, though this grand design of the artists failed of its accomplishment, much was done during the reign of George the Third, in the

* Northcott's Memoirs of Sir J. Reynolds. Encycloped. Londin. art. Newton (Thomas).

way of internal decoration of churches, by individual munificence. The Sovereign himself set the example, in ornamenting the interior of St. George's Chapel at Windsor. Dr. Wilson, Rector of St. Stephen's, Walbrook, no sooner heard of the Bishop's refusal to the painters, than, agreeable to the spirit of independence which marked his character, he ordered Mr. West to prepare an altar-piece for his church, valued at seven hundred pounds, representing the taking up the body of the martyr who gives name to that elegant edifice. He had previously been engaged in fixing up a most beautiful specimen of stained glass, which he had bought in Flanders, in his other church of St. Margaret's, Westminster. In the university of Oxford, the windows on the north side of New College Chapel, done by Peckitt of York, in 1765 and 1774; and the great west window, begun about 1777, from cartoons of Reynolds, copied by Jervais; may be particularized among the more superb and expensive instances of decoration. To a successful exercise of the same department of art may be referred the pictorial improvements in the cathedrals of Salisbury, York, Ely, &c.; while the great number of altar-pieces painted for parochial or collegiate sanctuaries, with the

monuments erected to the memory of statesmen, heroes, and benefactors, indicated the wide departure of the national taste from that expurgatory and iconoclastic feeling which had prevailed for more than a century.

Gentlemen of the school of Horace Walpole regarded with complacency the growing affection for ecclesiastical decoration. Because, in the history of their country, a barbarous contempt of paintings and statues had synchronized with extravagant dogmas in divinity, they were accustomed to associate serious and influential Christianity with disrelish of the arts. Their great oracle had remarked, after his manner: "What the fury of Henry VIII. had spared, was condemned by the Puritans. Ruin was their harvest, and they gleaned after the Reformers. Had they countenanced any of the softer arts, what could those arts have represented? How picturesque was the figure of an Anabaptist! But sectaries have no ostensible enjoyments; their pleasures are private, comfortable, and gross. The arts that civilize society are not calculated for men who mean to rise on the ruins of established order. Jargon and austerities are the weapons that best serve the purposes of heresiarchs and innovators. The sciences have been excommunicated from the Gnostics to Mr.

Whitefield*.” It was quite in conformity with the spirit that could dictate such a malignant close to this paragraph, that its author should eulogize an infamous caricature by Hogarth, in which that artist prostituted his talents, by holding up to public ridicule the evening lectures of the apostolic character just mentioned, together with those of the venerable Romaine!

30. The appearance of the first volume of Dr. Kennicott's Hebrew Bible in 1776, followed by the publication of the second in 1780, was a prominent event in the history of our sacred literature; interesting to every scholar who revered the Divine Word, creditable to the university that had nourished its author, and seasonably emulating the erudition of the German theologians. In 1753 he had laid the foundation of the work by publishing a Dissertation on the State of the Hebrew Text, in which he opposed the notion of its complete integrity. This not only revived disputes which had formerly taken place between Capellus and Buxtorf, but alarmed many persons of piety, learning, and judgment, lest it should afford cause of triumph to unbelievers. The Hutchinsonians in particular (among whom were Horne, Comings, and Bate)

* Anecdotes of Painting, vol. iii. p. 1.

attacked his positions with an earnestness which showed the jealousy with which they regarded his meditated undertaking. In 1760, however, he sent out his second Dissertation on the same subject. He vindicated the authority and antiquity of the Samaritan copy of the Pentateuch; proved that the present Chaldee paraphrase had not been taken from manuscripts so very ancient as had been commonly supposed; and, amongst other scholastic matter, presented an account of all the Hebrew manuscripts then known, with a collation of eleven Samaritan, and a particular catalogue of one hundred and ten Hebrew manuscripts in Oxford, Cambridge, and the British Museum.

Under extensive countenance and liberal patronage, he persevered in his design. When his work was completed, he prefixed a general dissertation on its nature and utility, and affirmed that it would clear up many difficulties which had perplexed the commentators. In this stupendous instance of academic labour, the learned world was gratified with the result of a collation of above six hundred manuscripts. However this undertaking might seem to second the claims of those who, perhaps with no friendly intention, desired a new version, there can be no doubt that the editor himself was actuated

by a conscientious desire to ascertain the true letter of inspiration—a task for which he was qualified by scholastic connexion, local circumstance, and philological information.

The period was marked by other instances of a taste for improvement in Biblical literature. Dr. Wm. Newcome, an Irish prelate, not only published, in 1778, “An Harmony of the Gospels,” with various readings; and in 1785, “An Attempt towards an improved Version of the minor Prophets;” but, in 1792, issued “An historical View of the English Biblical Translations; the Expediency of revising by Authority our present Translation; and the Means of executing such a Revision.” Dr. Geddes also, a learned Scotch Catholic divine, published, in 1786, his “Prospectus of a new Translation of the Bible,” and met with encouragement from several Protestant divines, particularly Dr. Kennicott. But when his first volume appeared in 1792, followed by a second in 1797, the public were disappointed in its general character, inasmuch as occasional display of erudition but poorly atoned for flippancy of alteration and puerility of correction.

Though, however, the arguments of Kennicott, Newcome, Geddes, and others, have not led to any authorized changes in the received

version, their labours have been very useful to the Biblical student. Nor must we omit to notice the essential service that has been rendered to the cause of revelation by a class of writers, who have illustrated the sacred Scriptures by explaining their allusion to oriental customs and scenery. In this department of theological literature, Mr. Thomas Harmer, a learned Nonconformist divine, had the honour of leading the way. In 1764, he published "Observations on divers Passages of Scripture," in which he threw light on various texts, grounded on circumstances incidentally mentioned in books of voyages and travels in the East. As the work was favourably received, he sent out a new and enlarged edition in 1776. For many curious additions to this new impression, he was indebted to some manuscripts of the noted traveller Sir John Chardin, with which he was furnished through the interest of Bishop Lowth, who sanctioned his undertaking. Encouraged by such approbation, he collected materials for two more volumes, which appeared in 1787*. Sir William Jones, the eminent Bengal Judge, followed in the same track; and, in his papers in the "Asiatic Researches," and other writings,

* European Magazine for May 1792.

has afforded on these topics much valuable information; discovering at once a taste that knew to appreciate the beauties of the inspired word, and an aptitude in seizing those opportunities for elucidation, which were derived from his magisterial influence and local information. It is pleasing to perceive that other travellers have pursued the same course; hallowing, as it were, the speculations of commerce and the researches of enterprise, and forbidding their investigations to terminate solely in the gratification of curiosity or the acquisition of wealth.

CHAP. III.

A. D. 1780—1790.

1. *No-Popery Insurrection*—2. *Its Scottish Origin*—
3. *Its ferocious Character*—4. *Firmness of the King*
- 5. *Origin and Utility of Sunday Schools*—6. *Raikes, the Philanthropist*—7. *Huntington the Supralapsarian*—8. *Controversy between Priestley and Horsley*—9. *Ambrose Serle*—10. *Embarrassment of American Episcopalians*—11. *Case of Dr. Inglis*—
12. *Successful Exertions of Granville Sharp to provide for American Episcopacy*—13. *Reflections*—14. *Measures for Relief of Scotch Episcopalians*—15. *Cecil*—16. *Goode*—17. *Scott*—18. *Storry*—19. *Robinson*—20. *Bayley*—21. *Tyler*—22. *Charles*—23. *Death of Fletcher*—24. *Society for promoting Christian Knowledge*—25. *Bishop Watson's Plan of Church Revenue*—26. *Commemoration of Handel*—27. *Thanksgiving for King's Recovery*—28. *Resolutions on Test Act.*

1. **O**F all popular commotions, those are most furious in their progress, and pernicious in their issue, which are engendered by the fatal union of religious fanaticism and political intrigue. The passions, highly excited by the agitation of the greatst questions which can interest the

human mind, and gathering strength in their ferment, vent themselves in explosions, bidding defiance to all law divine and human, and involving friend and foe in one indiscriminate mass of ruin. It would be well if such instances of epidemic madness could be found in the annals of Mahomedanism alone: it would be a gratifying relaxation to the historical student, wearied with the frequent record of Asiatic bigotry and despotism, to turn from the frenzied disciples of the impostor of Mecca, and seek repose in the calmer scenes of European negotiation, and among the peaceful votaries of the Prophet of Nazareth. Or, if it were not allowed to meet such rest in those portions of Christendom which own the Papal domination, with what pleasure would he light on some chosen spot in the Protestant division, which had never been stained with the blood of martyrdom, or sullied with the embers of persecution!

While, however, such spots would prove of rare occurrence and narrow extent, he would still find that the ignorance or malevolence of historians had led to misrepresentation of fact or misapprehension of motive. In the recriminations of Popish and Protestant writers, each party has unfairly charged the other with outrage, as arising from the ebullition of religious

zeal, which was imputable to secular ambition and political vengeance; while the Infidel has gratified his spleen against Revelation itself, by throwing on religion the blame of actions abhorrent from her principles, and which have proceeded not from the influence of her instigation, but from the rejection of her authority. Then, after a laboured enunciation of unmerited charges, he has affected to close his account with some trite dissuasive against superstition and intolerance, from the ancient page of a Lucian or a Lucretius, or from the modern satires of a Butler or a Pope.

Such have been the remarks in which authors have indulged, in recording those tremendous scenes of riot and rapine, which, in the summer of 1780, disgraced the capital of the most civilized and best principled nation in the world. England saw with astonishment a violent mob, at that eventful period, which maltreated the most dignified members of her aristocracy, fired the domiciles of her unoffending citizens, and insulted the sanctuary of her laws. As these dreadful excesses were committed under pretence of zeal for the holy faith professed by her countrymen, it is incumbent on the ecclesiastical historian to clear away, as occasion may serve, the rubbish with which the question is

encumbered, and, by attributing events to their true causes, vindicate the honour of religion.

2. Since the unsuccessful attempt of the Pretender in 1745, religious animosity had appeared to be gradually subsiding in England. The Jacobite found it expedient to shake hands with the Georgian; and the Roman Catholic was content to attend his mass under the liberal protection of the Protestant Legislature. But the case was different in Scotland. The Caledonian is less precipitate in his resentments than the southern, but he is more implacable. The spirit of John Knox lurked in the lowland vapours, and at intervals beckoned his countrymen to beware of the Babylonish harlot. An Act of Parliament was passed in 1778, relieving the Papists from some of the heavier penalties inflicted upon them in the seventeenth century. The measure did not extend to Scotland; but as the loyal and orderly conduct of the Romanists of the North must have had its share in procuring good terms for those in England, it was proposed to relieve them in like manner. The General Assembly countenanced the intended relaxation of legal severity; but many of the sterner members of the Kirk, with a considerable body of the Secession, aided by some turbulent politicians, resisted the proposal with de-

terminated violence. The press teemed with remonstrance; the more ardent preachers declaimed against compromise with Papistical abominations; and the Synod of Glasgow formally protested against the obnoxious proceeding. This example was followed in some other quarters; but the respectable Synods of Lothian and Tweeddale refusing their co-operation, a public outcry was raised by the Edinburgh zealots, and some inferior citizens formed themselves into a Committee with the somewhat invidious title of "supporting the Protestant interest." By invitations of general correspondence they soon rose into consequence, and resolutions in their favour were passed by many popular meetings in various parts of the kingdom.

The more reflecting of the Romanists, seeing the ferment which the bare anticipation of the measure had excited in the public mind, wrote to Lord North declining any Parliamentary interference in their behalf. They feared, indeed, that in seeking an extension of privilege, they might lose the portion already in possession. The members of their communion were already hooted in the streets, menaced with outrage, and exposed to every species of violence in person and property. Early in the year 1779, the mob destroyed two places of Romish wor-

ship, and demolished some dwellings of private individuals in the Scotch capital; and instigated by misguided or designing characters, denounced vengeance against those of their own communion who favoured sentiments of toleration. The conduct of the magistracy was weak and reprehensible. The Provost, intimidated by the rabble, or secretly favouring their cause, for a long time refused military assistance. At length the tumult was quelled, and the accommodating magistrates published an assurance, that the bill for repeal of the penal statutes against Papists was totally laid aside.

The triumph of the insurgents at Edinburgh encouraged those at Glasgow. The populace destroyed the manufactory and effects of Mr. Bagnal, a gentleman from Staffordshire, and treated his family with gross indignities. The magistrates, however, in this instance, repaired the depredations of the mob, and liberally refunded his loss. Meanwhile, political and religious enthusiasm continued to increase. Eighty-five corresponding committees were formed, similar to that in Edinburgh, and recourse was had to the most unwarrantable means to inflame the minds of the lowest of the people, on a question which involved the most material considerations in religion and government. Intem-

perate and ambitious designs put to flight all regard to equity and decorum. A Protestant association was formed, of which Lord George Gordon, a wild and fanatical demagogue, many parts of whose conduct can only be attributed to a greater or less degree of mental alienation, was elected president. He was a member of the House of Commons; and in his place asserted that the whole people of Scotland were ripe for insurrection, and had invited him to become their leader.

3. In such a state of public affairs, it was scarcely possible that the question between the Protestants and Papists should not form a theme for discussion in those debating societies, which it was part of the object of the "Sunday Bill" of Bishop Porteus to discountenance, and whose tendency and proceedings were regarded by him with a sort of prophetic apprehension. These spouting clubs formed a very convenient resort for the partisans of Lord George, and an association began to be formed in England like that of Scotland, of which he was also declared president. Encouraged by this fresh nomination, his Lordship continued to make such violent, if not treasonable harangues, and to indulge in such sarcastic declamation against the King and his ministers, that he seemed to announce the

designs of a Cromwell in the invective of a Thersites. But notwithstanding his occasional coarseness of declamation, his wit and talents were admired by some, and dreaded by others; while it forms one of the most surprising as well as humiliating features of the “No-popery Insurrection,” that any individuals professing a regard for the Christian name, should have been so far imposed on by his religious expressions as to imagine they were doing God service, by supporting this turbulent and infatuated leader.

Petitions had been presented to Parliament from Rochester and Maidstone, praying a repeal of the act allowing indulgences to Roman Catholics, when his Lordship summoned a meeting of Londoners for the same purpose. A petition being resolved on, he gave notice in his place of the day on which it should be presented, and his design to require the attendance of all the petitioners, in an humble, decent, and respectful manner. He then called another meeting at Coachmakers’ Hall, where he made an incendiary oration on the growth of Popery, and the necessity of a determined resistance on the part of all good Protestants. It was settled that the whole body of the Protestant Association should assemble on the 2d of June, in St. George’s Fields, with blue cockades in their

hats. On the day appointed, from sixty to one hundred thousand people, after an address from their leader, were marshalled in separate bands; and marching six abreast, a man going before with the petition on his head, proceeded to the House of Commons.

It happened that this alarming popular array approached the seat of Parliament at the instant that the Duke of Richmond was making a speech in the House of Lords, which from its extravagance in recommending annual Parliaments and universal suffrage, seemed to have no other object but the fomenting party division and embarrassing the Government. The mob insulted Dr. Thomas Thurlow, Bishop of Lincoln, and brother to the Lord Chancellor, on his way to the house, and swore they would cut the sign of the cross on his forehead. The prelate, greatly alarmed, was rescued by the promptitude and valour of a young law student, carried into a private dwelling, and concealed in female attire. The Archbishop of York was molested. They assaulted Lord Boston on the presumption that he was a disguised Papist, who with difficulty escaped with his life. Dr. Hurd, Bishop of Lichfield, came off with torn pontificals. Meanwhile, all was terror and confusion both in and out of Parliament. The arm

of the civil power was too feeble to lift itself against such an assemblage; and Lord Shelburne protested against the unconstitutional act of calling out the military. In the lower House, the rabble took possession of the lobby, crying, "No Popery! No Popery!" They maltreated the members in their passage, and knocked violently at the door. Lord George moved the reception and consideration of the petition, seconded by Alderman Bull: the former was granted of course; the latter was deferred for four days, by the wisdom and fortitude of 192 members opposed to nine. The mob was at length driven from the precincts of Parliament by a body of light horse under an active magistrate; but parties filed off, and burnt the chapels of the Sardinian and Bavarian ambassadors.

After some minor disturbances, the populace assumed, on the 5th of June, a more terrific aspect. They began by an attack on the residence of Sir George Saville, who had moved the repeal of the Statute of William, and having demolished part of the house, burnt the furniture before the door. The dwellings of Messrs. Rainsforth and Maberly, who had apprehended some rioters committed for Newgate, were likewise destroyed; and in Wapping and East

Smithfield, Romish chapels were levelled with the ground. Menaced with personal vengeance by some Members of Parliament, and moved by an alarm or compunction at the effects of his own extravagance, Lord George put forth a handbill disavowing the riots in the name of the Protestant Association. Nevertheless popular commotion continued. Lord Sandwich was wounded, his carriage broken, and himself hardly rescued by some military. By night, on the sixth and seventh, the fury of the rioters was excessive; and numerous conflagrations testified to the licentiousness of the insurgents and the timidity or irresolution of Government. The houses of the principal magistrates were plundered and fired; the prisons and gaols emptied and destroyed, or greatly damaged; the criminals released from Newgate, which exhibited a dreadful scene of conflagration; and the dwelling of Chief Justice Mansfield consumed, with all its valuables; while that of the Lord Chancellor was only preserved from a similar fate by the intervention of the soldiery. The inhabitants of the metropolis were regularly mulcted by the rioters, and forced to chalk on their houses the watch-word "No Popery;" and a stage performer, who was a foreigner and greatly perplexed how to proceed, actually inscribed, "*No religion!*"

The mob now announced their intention to destroy the Bank, the inns of Court, the public offices, and the royal palaces. In this extremity the firmness of the Monarch was a providential circumstance. It pleased that God, “in whose hand is the heart of the king, to turn it whithersoever he will;” who “stilleth the noise of the waves, and the madness of the people;” to inspire the sovereign with decision suited to the exigency of the case. When his privy counselors hesitated to have recourse to arms, and the Mayor of his good city of London was paralyzed with fear, he ordered his Attorney-general to declare the tumult rebellious, and authorize the military to act, although the magistracy should not be present. The event justified this seasonable exercise of the royal authority. With the loss of few lives, the riots were quelled, and tranquillity restored to the capital. Lord George Gordon was prosecuted on a charge of high treason, but acquitted. Had he been impeached for high crimes and misdemeanors, he could scarcely have escaped punishment. His character was a strange compound of rashness and feebleness, of ambitious violence and puerile tameness, of aristocratic pride and puritanic humility. To crown its lamentable absurdity, after standing forth so conspicuously as the

champion of pure Christianity, in opposition to idolatry and superstition, he denied the divinity and mission of its Author, and embraced the profession of a Jew !

4. Before we dismiss a subject, at the recital of whose enormities every good citizen must feel a becoming abhorrence, it is expedient to add a few particulars in vindication of the King, on the one hand ; and of those friends of religion and order, who from mistaken zeal were involved in the criminal excesses of the Protestant Association, on the other. Great disputes took place in the city and elsewhere, on the measure of sending troops to act within the liberties of London. But reflecting men felt thankful for the vigour of the Sovereign. Lord Mansfield declared that the conduct of the rioters amounted to high treason, and that in quelling riots of so serious a nature a soldier acted as a citizen. The supineness of the civic magistracy rendered extraordinary interference necessary on the part of the Government ; and George the Third could not hear without emotion the scandalous remark of Lord George Gordon, that “ he had in Scotland a hundred and sixty thousand men at his command, who, if the King did not keep his coronation oath, would cut off his head.” At the termination of the session His

Majesty said, "Make my people sensible of the happiness they enjoy, and the distinguished advantages they derive from our excellent constitution in Church and State; warn them of the hazard of innovation; point out to them the fatal consequences of such commotions as have lately been excited; and let it be your care to impress on their minds this important truth, that rebellious insurrections, to resist or reform the laws, must end either in the destruction of the persons who make the attempt, or in the subversion of our free and happy constitution."

Some pious individuals, who had supported the measures of Lord George Gordon, protested against the violent proceedings of his party. They perceived, as politicians, the hazard of appealing to the populace on the nicer questions of legislative enactment; and, as religionists, the iniquity of overawing their opponents by persecuting practices. They ought, indeed, in the first instance, to have been aware of the tendency of their leader's speeches; to have anticipated the serious injury which was likely to flow from their sectarian and inflammatory character; and to have learned from their Bible, and the history of the Church, that, where persecution begins, religion ends. Persecution must

ever be odious in its character, absurd in its principle, iniquitous in its nature, and ruinous in its effects. But, above all, should Protestants beware of giving occasion to the enemies of religion to accuse them of that very violence, which is one of the most decided and anti-christian marks of the Papal error. A wise Protestant government will act towards its Roman Catholic subjects with a happy mixture of firmness and moderation. It will resolutely defend the ark deposited in its tabernacle; it will take care that the abominable thing shall not be concealed among its ranks; and it will station sentinels to guard the outskirts of its camp. But it will remember, that the cross on its standard is that of the great Captain of their salvation, who rebuked his followers, on their desire to bring down fire from heaven to consume their adversaries, with declaring, "Ye know not what spirit ye are of!"—"In God's cause, and in Christ's quarrel," to use the phraseology of our martyrs, the only arms that are lawful are, exhortation in the spirit of love, and argument in the spirit of wisdom. "For the weapons of our warfare are not carnal; but mighty through God, to the pulling down of strong holds*."

* Adolphus—Wraxall—Fanaticism and Treason—Encycl. Londin. art. London.

5. In all political bodies there will be found a set of wretches, the dregs of the community to which they belong, who, without ability to comprehend or conscience to regard the merits of a question, are ready to seize on the opportunity which it may afford for lawless depredation. They are a venomous swarm, luxuriating, as it should seem, in turbid and corrupt vapour; and though no means may suffice to effect a complete removal of this plague, yet much will be gained by its partial dispersion or abatement of virulence. An obvious remedy for the evils of popular commotion, is the education of the youth of the lower classes; for though the dispositions of some may be untractable, and their habits incorrigible, yet cultivation will have a general influence in softening the manners, and repressing ferocity; while others will be more directly benefited, and trained into useful and orderly members of the state. But if to such considerations be superadded the religious instruction of the junior members of the community, and the serious inculcation of divine truths on their tender minds, the most important results may be anticipated, both as it concerns the temporal advantage of the public, and the eternal interest of the individual.

Such an institution was that of Sunday

Schools. This admirable establishment united in its foundation and superstructure the happiest moral varieties. It taught the rich to sympathize with the poor, either by contributing to, or actually engaging in, the work of their instruction; it taught the poor to reverence the day, the worship, and the book of God; it liberally provided for the improvement of many, whose situation precluded them from receiving it on the other days of the week; it tended to clear the streets of populous places of vexatious disturbance, in the hours peculiarly devoted to sacred quiet; and it sent the child of the cottager home to his parent, able to read, and often to illustrate, the page of truth, to the edification of the more ignorant family; while the poor man was conciliated by witnessing the obedience of his offspring, and the attention of his richer neighbour to the concerns of their immortal welfare. The originators of a scheme fraught with such solid advantages, and calculated in its operation to endear the pastor to his flock, ought to be reckoned as public benefactors. If, in this blessed reign, the waste of human life was diminished by the plans of a Lettsom or a Jenner; if the condition of jails, hospitals, and charities was meliorated by the exertions of a Howard or a

Hanway; if the state of the cottage and work-house was improved by the regulations of a Barrington or a Bernard; or if the white man learnt to feel for his sable brother by the example of a Wilberforce or a Sharp; let us not refuse a place in the records of philanthropy to the promoters of an institution, whose beneficial consequences will not be fully known till the resurrection of the just; and which, though in its progress it may have occasioned some intemperate discussions from the ever-wakeful jealousies of adverse denominations, has eminently contributed to the revival of religion in the national character.

6. The name of Robert Raikes will be handed down to posterity as that of the founder of this institution. He was born in the city of Gloucester, in 1735, of worthy and respectable parents. His father was editor of the Gloucester Journal, which had an extensive circulation not only in its own county, but in the neighbouring districts of Somerset, Hereford, Monmouth, and South Wales. Having received a liberal education, and being a youth of intelligence and principle, he was associated in his parent's labours as a printer and journalist. He was now distinguished by benevolent action and philanthropic endeavour. The state of the

county bridewell in particular arrested his attention. He saw there a number of persons, committed for trivial offences, associated in an injudicious manner with abandoned criminals; in a wretched condition as to food and habili-ment; with little means of supporting themselves by labour; and receiving a very scanty supply from the administration of the county. He exerted himself to relieve the necessities and soften the hardships of these poor captives, by soliciting contributions from the humane through the medium of his paper, or by personal application, and by suggesting plans or publishing remonstrances to the magistrates and others on their forlorn and destitute situation.

But he was principally affected by noticing their extreme ignorance. He earnestly desired to procure them some religious and moral instruction. If among the prisoners he found one who was able to read, he hired him to instruct his fellow-prisoners; and saw some good effects flow from this arrangement, with respect to the younger part of the captives. Observing too, that the frequent quarrels which disturbed the interior of the jail arose from their want of employment, he took unwearied pains to obtain from the proper authorities permission for labour to be introduced among them, in such

a way as might afford some relief to individuals, and benefit to the incarcerated community.

While engaged in these schemes of benevolence, he was led to take a more enlarged view of the connexion between idleness and crime. He saw the streets filled every Sabbath-day with a multitude of noisy and vicious children, whose uncleanly and tattered appearance bore testimony to their egress from the abodes of wretchedness. Destitute of instruction, and unused to attendance on public worship, they presented to his imagination the melancholy picture of a fresh generation rising to succeed the former as inmates of the walls of a prison, to which it was to be feared too many would soon be conveyed, the victims of idleness, ignorance, and evil example. As his bowels of compassion yearned over them, he lamented that there was no existing regulation of time or place, of which the well-disposed among their parents might take advantage. In this state of things it occurred to him, and an amiable clergyman, with whom he communicated on the subject, of the name of Stock, that a provision might be made for their improvement by personal exertion. He opened his mind to some of the poor parents, who readily complied with his wish, that their children should meet him at the early service performed

in the cathedral on a Sunday morning. Their numbers at first were small, but their increase was rapid. The good man soon saw himself surrounded by a multitude of needy and ignorant children, whose affections it was his grand object to gain by kind treatment, whose consciences he endeavoured to enlighten by plain instruction, and whose uncouthness he sought to correct by decorous regulation; while the orient sun, shining through the glowing windows on his work of mercy, and darting his beams along the hallowed aisles, showed like the eye of the heavenly Father blessing and approving the beneficent design. In a short time he brought them into excellent order. By watching his motions, they learnt when to kneel, stand, or sit, in the different parts of the service. They became more cleanly in their persons, more quiet in their conduct, and more gentle in their treatment of each other. The inhabitants of Gloucester began to admire an institution which promised a more decent observance of the Sabbath in their populous city; and by their contributions enabled him to provide masters and mistresses to educate them in the principles of Christianity*.

* Gent. Mag.; Encyc. Perth. art. Schools.

The benevolent exertions of the Gloucestershire philanthropist soon became the theme of conversation beyond his own immediate district. From discussion of the merits of his scheme, the more active proceeded to make trial of its practicability in their own circles. It came in a shape which recommended it to the patriotic and the orthodox, as it promised to render the rising generation loyal and religious. The seeds of insubordination had been thickly sown in different quarters; but a harvest of blessings, characteristic of order and civilization among the lower orders, was anticipated from the well-directed agency of this plan of cultivation. In some cases, in the first instance, the offspring of Churchmen and Dissenters were associated, and their instructors taken indiscriminately from either persuasion; but, after a time, local circumstances frequently rendered it expedient for different parties to act on more exclusive regulations. The mode of instruction to be pursued, and the catechetical lessons to be learned, by the upper forms, would have unavoidable reference to the peculiar sentiments of opposite denominations; and some zealous clergymen perceived, in the judicious exercise of this great engine, an increase of security to the national Establishment. With this design, many excellent ele-

mentary works have been drawn up for the use of such institutions; but a well-merited testimony to its fidelity, perspicuity, and conciseness, has been given by a discerning public, in the multiplied editions of the "Explanation of the Church Catechism, by the Rev. Basil Woodd." The system of Sunday school instruction was introduced into the metropolis by the Rev. Rowland Hill; who founded an institution of this nature, on an extensive scale, in 1784, at Surry Chapel, a large octagon edifice, opened for the exercise of his personal ministry in the preceding year. The committee of managers of the same place of worship became the guardians of other similar establishments in the Borough of Southwark.

7. In this chapel, though not in episcopal connexion, the Liturgy of the national Church was used, as in that erected by Whitefield in Tottenham Court Road. As in this case too, its department of concionation was supplied by Ministers both from among Churchmen and Dissenters. Situated in a populous suburban district, its founder and his zealous coadjutors, by their energetic addresses, frequently drew the attention of the young and the thoughtless to the "things which concerned their everlasting peace," and arrested them in their progress to

the haunts of guilty pleasure or the resorts of frivolous dissipation. But the popularity of this chapel found a rival, if the expression be admissible, in an edifice of smaller extent in Little Titchfield Street, Oxford Market, which was opened in 1788, by a preacher whose character was a sort of phenomenon in the religious world, and whose history is too nearly connected with certain theological opinions to be overlooked in the ecclesiastical record of the age.

William Hunt, born in the Weald of Kent, about the year 1743, was of obscure parentage; and, on attaining manhood, left his native place, and changed his name to Huntington, to avoid the expense of supporting an illegitimate child. Having been first an errand-boy, then a day-labourer, he became a cobbler at Mortlake in Surry, where he married, and soon after removed to Ewell, in the same county. Possessing considerable native talent, he improved himself by reading; and under the influence of religious conviction, accompanied with enthusiastic feeling, commenced the work of a preacher. He was driven thence by persecution to Thames Ditton, where he engaged in the laborious occupation of a coal-heaver. Here he endeavoured to establish a congregation; but, finding his ministry rejected, he proceeded to London, deter-

mined, however, to continue his office of a Christian teacher, for which he professed to have received a special commission.

It is not easy to convey a correct idea of his character, without adverting to the particular manifestations with which he solemnly avowed himself to have been favoured. For this purpose it will be sufficient to notice a vision and a dream, which may be dismissed without comment. At the period when he became the subject of religious impression, he was accustomed to take a part in the minor concerns of horticulture. One day, while mounted on a ladder, and occupied in pruning a vine by the side of a house, a light shone round about him, above the brightness of the sun, and a voice came unto him, saying, "Throw by the Common Prayer Book!" Whoever is inclined to pause at associating such language with the shekinah and the bath-col, will find in the dream a phraseology more similar to the revelations of the Hebrew seers. "I dreamed, and behold! in my dream I thought I heard the Lord call to me with a very shrill voice, saying, Son of man, son of man, prophesy! son of man, prophesy! I answered, Lord, what shall I prophesy? The voice came again, saying, Prophesy upon the thick boughs. I immediately awoke; and felt

a comfortable power upon my heart, and thought the voice seemed fresh in my ears. I got up immediately, and traced my Bible, to see if I could find those words there: thinking, that if I could, I should conclude the dream to be from God. I soon found the words (Ezekiel, xvii. 23. xxxi. 3), and perceived the thick boughs to be men."

It was previous to his removal to London that he received this latter communication, intimating that he should minister in a more populous sphere. He preached first at a chapel in Margaret Street, near Cavendish Square. He soon desired a place of worship for his individual ministration; and, as on former occasions he had been supplied with articles of subsistence and clothing by a sort of special interposition, so now one of his hearers came forward with the offer to build a chapel gratuitously, which was effected through the liberality of the congregation, and called Providence Chapel. Meanwhile the Kentish prophet applied himself diligently to the study of the learned languages, in which he made some progress. He took a house in Winchester Row, Mary-le-bone, where, though he had a numerous family, he was enabled, by the bounty of his people, to support a decent appearance. He received many valuable pre-

sents. In particular, two porters arrived at his door, laden with a very heavy chest, and bearing an anonymous note, written probably by a member of his congregation, who affected his own enigmatical and mystical style, announcing that the box "was filled with dead men's brains, of which the writer begged his acceptance." His wife would have dismissed the chest unopened; but Huntington judged it more prudent to inspect this medullary donation, and found it a collection of choice old divinity and other able works.

He now attained great popularity, which was increased by excursions to various quarters, and the publication of many treatises, which bore some resemblance to the writings of the old Puritans, in the quaintness of their titles and the exuberance of their allegories. If he had not the piety of a Bunyan, he had much of his ingenuity. But Huntington was an unique, both as author and preacher; and he seems to have gloried in his singularity; for, in his "Dedication to the Bank of Faith," he declared, that his "doctrine and reputation should stand and fall together; that it never should be the Coal-heaver and Co." He neither coalesced with Churchmen nor Dissenters; he did not pray in the method usually observed by respect-

able Nonconformists, nor offer intercessions for the government of his country; and as he believed that the church of God was an exceedingly small society, so the observations which he made upon other Ministers implied that scarcely any preached the Gospel but himself. He doubtless belonged to the Supralapsarian school of divinity; but it would be injurious to the memory of Crisp, Saltmarsh, Brine, and Gill, to class his name with theirs. As to the matter of his discourses, the grand bases of his tenets were the doctrines of eternal justification and imputed sanctification, with the already-accomplished regeneration, repentance, faith, and obedience, of the elect in the person of Christ. As to his manner of handling a given subject, he avoided the literal meaning for a figurative interpretation; and having persuaded himself of the justness of his imagery, he would seek to corroborate it by such a multiplicity of quotations, throwing new light on some, and adapting others to his purpose, that the mind of the audience was overwhelmed with the spurious mixture. He was an evangelical Procrustes, lengthening or shortening his authorities to his own convenience. Then in a tone of confident dogmatism, and with a significant gesture, he would declare his conviction of the truth of his

assertions, defy all contradiction, and leave an impression on his hearers of his paramount authority by such dictatorial language, as "Paul thinks so, and so do I!"

Notwithstanding his occasional coarseness and vulgar wit, he was regarded by numbers with implicit veneration. His congregation was lavish in its bounty, and extreme in its obsequiousness. His wants required only to be named to be instantly gratified. Towards the close of his life, his chapel being destroyed by fire, another was built in Gray's Inn Lane, in which he refused to officiate till it was made his own personal freehold. His income was considerable; and at once to gratify individual vanity, and ridicule academical distinction, he affixed to his name S. S. the initials of saved sinner. Having lost his first wife, he married the relict of Sir James Saunderson, who had been Lord Mayor in 1792, and by this union obtained the usual appendages of a good establishment. Previous to this change in his circumstances, he had offended the democratic part of his audience by denouncing the writings of Paine; but he told them that "so far from their being able to pull him down, they must not wonder to see him in his coach, when old age came on." As, after his manner, he had

formerly inveighed against the dignitaries of the Church, “rolling their fat carcasses about in chariots,” he now ingeniously showed his people that he had apostolic license for similar indulgence, by quoting Acts, xxi. 15, “And after those days we took up our carriages, and went up to Jerusalem.” He departed at Tonbridge Wells, July 1, 1813, in the seventieth year of his age, and was interred at Lewes, with a characteristic epitaph of his own composition; maintaining to the last the style of one who spake by special commission and prophetic inspiration.

Thus lived and died an extraordinary character, whose rise from obscurity and ignorance to comparative distinction and information, might tend to cherish certain enthusiastic feelings in his own mind, while the politician will regard him as an instance of the successful exercise of talent in a free country. But the theologian will consider the occurrence with more serious reflections. The individual himself is removed equally beyond the reach of admiration or censure. But his doctrines are accessible in twenty volumes. The last act of idolatry was performed by his favourers, when one gave sixty guineas for his old arm-chair, and others equally high prices for his spectacles and snuff-box,

at a public auction; but an example of party-feeling and personal attachment is afforded of very anticatholic tendency; and maugre his own affectation of singularity, he is still regarded as a principal among a peculiar ultra Calvinistic class, of whom it will be no trespass on the bounds of charity to assert, that many of its members, under a profession of the highest enjoyment of privilege, are found Antinomian in practice, in the worst sense of the term *.

8. While those who entertain the high Predestinarian notions, not without a mixture of personal enthusiasm, are often led into sectarian feelings, which in a greater or less degree are opposed to the genuine spirit of the Gospel; they are nevertheless on the platform of Christianity, and at intervals experience such counteraction, so to speak, from the fire of divine love, as enables them to rise above the technicalities of system, and glow with affections superior to the narrowness of favouritism. But the charity affected by the supporters of what is called "Rational Christianity" is a false principle. It is a compound of infidelity, conceit, and selfishness. It professes to open its

* The Rev. Mr. Brook, a clergyman of Brighton, having seceded from the Establishment, Mr. Huntington went down, with some parade, to open a new meeting for the secession.

arms to all who are sincere in their respective modes ; to pity the credulity of the orthodox, whom it considers as idolaters ; and to promise salvation to all who regret their past offences, and make satisfaction to the best in their power. It takes credit to itself, meanwhile, for an enlargement of heart, while that heart is too cold and too dead to embrace the animating and genial sublimities of the Gospel. Impenetrable to the affecting testimony which the Father hath given of the Son, they treat as fabulous what they cannot comprehend ; and would rather rob that Son of his Godhead, and deny the grace of his redemption, than submit to the humiliating truths of his merciful revelation. So true is that rule of the Apostle : “ If our Gospel be hid, it is hid to those that are lost ; in whom the god of this world hath blinded the eyes of them that believe not.”

The Antichristian leaven, which fermented even in the day of St. John, now gave rise to a lengthened controversy on the person of the Messiah. It began by the publication of Dr. Priestley, entitled, “ A History of the early Corruptions of Christianity.” The plausible author endeavoured to make it appear that the light of divine truth had been gradually obscured from the time of the Apostles. The ad-

mission of Platonists into the Christian communion was represented as the source of the evil. Corruption began by the doctrine of the Trinity, and more particularly of the divinity of Christ, which was followed by those of the necessity of the sacraments to salvation, worship of martyrs, and the atonement. The increase in the number of esteemed sacraments, with the predominance of Popery, were the top-stones of this fabric of error. It is obvious that a work of this nature was calculated to be exceedingly injurious to the purity of Christian faith. It required considerable acquaintance with patristic theology to detect mis-statement of fact, or misrepresentation of doctrine, by the bold heresiarch. Nor was it less necessary to possess great logical acumen to separate fallacious argument from sound reasoning, amid the multiplicity of matter involved in the discussion. This deadly thrust at the vitals of the Church was successfully parried by Dr. Horsley, Archdeacon of St. Albans, a divine of gigantic mental power, extensive reading and high classical and mathematical attainment. He confined himself, indeed, in his answer, to the grand question of the divinity of Christ, in which the interests of the faithful are mainly concerned. He professed to discover in the work of his antagonist, "in-

stances of reasoning in a circle; instances of quotations misapplied, through ignorance of the writer's subject; instances of testimonies perverted by artful and forced constructions; instances of passages in the Greek fathers misinterpreted, through ignorance of the Greek language; instances of passages misinterpreted through the same ignorance, driven further out of the way by an ignorance of the Platonic philosophy; and instances of ignorance of the phraseology of the earliest ecclesiastical writers."

The Archdeacon, in the first place, animadverted on Dr. Priestley in a charge to his clergy. This producing a series of letters in reply, a public correspondence commenced between them, which was carried on from 1783 to 1786. Minor combatants skirmished on either side, while the contest continued between the two great leaders. Reflecting and impartial men were constrained to confess that the Archdeacon had obtained the victory; and that it was vain to cope with such theological and philological talents engaged in the cause of truth. But Socinianism is a restless principle; and the philosopher of Birmingham wished it to be thought that his comprehensive genius could agitate difficult questions in divinity as readily as it could conduct nice processes in chemistry. He continued

to issue cavilling tracts, descending still deeper into the abyss of Unitarianism; though, in the judgment of the infidel historian of the Decline and Fall of the Roman Empire, "the Socinian shield of Priestley had been pierced by the spear of Horsley*."

In the management of the controversy, the champion of orthodoxy had sustained the dignity of his character, and did not stoop to the captious and cynical personalities of his adversary. But, if not satirical, he was keen, and occasionally betrayed a contemptuous feeling. He was clear in his exposition of doctrine, manly in its defence, and so confident of his ground, that he never appeared to shrink from any quarter of the attack. His service to the established religion was noticed by some persons in power, and rewarded by exaltation to the see of St. David's.

9. The same wise and gracious Providence which raised up an able logician and profound scholar to answer the objections and expose the hypercriticisms of a leading sceptic, called into the ranks another defender, whose writings were more adapted to general perusal. Ambrose Serle was a pious, amiable, and intelligent layman,

* Gibbon's Posthumous Letters.

who occupied a situation under Government. Glowing with love to his Redeemer, his spirit was moved within him at the blasphemies which abounded in the works of unbelievers. He therefore devoted his leisure hours to the compilation of Essays on some remarkable names both of Christ and of the Spirit, occurring in the Old and New Testaments. They formed two volumes, to which he afterwards added a third, on the titles of the Church of God. These constituted together a system of divinity, novel in character, but invaluable in matter and pleasing in manner. The talents of Horsley were surpassing, and his disquisitions testified to the extensive range of his information: the abilities of a Serle were hallowed, and the humility of an experienced believer gave an inexpressible grace and sweetness to the sentiments of the philosopher. The one wrote for the schools, the other for the closet. To the powerful pleading of the former, infidelity would still offer its demurrer; to the holy simplicity and devotional tone of the latter, it could not refuse its reverence, while it admired ingenuity of illustration and variety of remark. The temper of the author will appear from the language of his preface: "The title *Horæ Solitariae* is prefixed to these papers; because they were the retired em-

ployment only of such parts of the author's time as were disengaged from the duties of a public station; and the subject on which they treat, was his great consolation under the loss of an affectionate and valuable friend. The divinity and all-sufficiency of the great Redeemer he found, by a little experience, to be a source of peace, when none could be found in aught beside: and he will rejoice, even in a more perfect state of being, if the solitary hours appointed him on earth shall be made useful to others; or if those who walk, and love to walk, in a retired path (which, alas! is too little trod by Christians in this evil world), shall find satisfaction in those considerations which afforded a true and solid pleasure to him. Experience will however testify this great truth, that the grace of an almighty Saviour alone can triumph over all exterior circumstances, and when human expectations and human aids are at their lowest ebb, can roll in a tide of joy, which shall never roll back again throughout eternity."

10. On the conclusion of peace between Great Britain and America, some interesting questions arose connected with ecclesiastical polity. As many of the colonists were of sectarian descent, and the union of the States was designed to form one great republic, which

should equally consult the habits and prejudices of its different members, it was not the intention of Congress to give predominance to any form of church government. But as the separation between the two countries was attended, in many cases, with feelings not dissimilar to those which might be experienced by a division of members of a private family in common life, in the disruption of endearing ties and the diversion of accustomed relations ; so no distress perhaps was more sacred in its nature, or entitled to livelier sympathy, than that which was found in certain congregations attached to the service of the Church of England, who were episcopalians in principle and habit ; and who, in some instances, were under the necessity of parting with their old and revered Ministers, especially such as had adhered to the royal cause, or saw no provision made for the continuance of that mode of ecclesiastical discipline which they had been taught to revere as of apostolical origin. No set of men were more harshly treated by the new government than pastors of this description. Numbers in disgust came over to the mother-country, where they sought a precarious livelihood ; and though the English government considered their case, as well as that of other loyalists, and extended

relief; yet that relief was frequently slow in operation or partial in direction, while the sufferers made vain applications for employ in their office as clergymen. Some religious politicians may observe in the destitution and misery of the French priests, who, at a subsequent period, sought an asylum on the British shores, a kind of retributive justice, inflicted by Providence for those intrigues of the House of Bourbon which mainly contributed to the success of the American insurgents, and drove so many pious and worthy divines from their beloved homes and people.

11. An example of the ill-treatment which they sustained is afforded in the case of Dr. Charles Inglis, of New York. This gentleman was rector of the parish of Trinity, and officiated in the chapels of St. George and St. Paul. He had laboured in these three congregations for eighteen years, and lived in great harmony with his parishioners. Being attainted and proscribed, and his estate confiscated by the legislature of the State of New York, on account of his attachment to the British government, he was reduced to the necessity, when the King's troops were withdrawn, of resigning his parish and going over to England. Finding that certain laws, for which a mitigation or repeal had been

stipulated in the articles of peace, were still allowed to operate, as the irritated feelings of Government had not yet subsided, he preached his farewell sermons on October 26, 1783; in which he evinced both judgment and piety by the following observation: “Adhere faithfully to that excellent Church, of which you are members. The truths and doctrines which she inculcates, are those which were taught by Jesus Christ and his Apostles; they are a sacred trust committed to your care; and it is your indispensable duty to contend earnestly for the faith once delivered to the saints. Be steadfast, therefore, and zealous in adhering to that faith. Let nothing wrest it from you. Nor be content with a mere profession of it; but strive daily and earnestly that your heart, disposition, and conduct may, through divine grace, be entirely formed by its rules and directions. Through the disposal of an all-wise Providence, you will soon be under new rulers and a new government. When thus situated, let me admonish you to show the same fidelity that you showed to your former government. It is the duty of Christians to be subject to and obey the civil power, not only for wrath but for conscience sake; and from the proofs you have already given of regard to conscience, in this respect, I flatter

myself that you will continue the same line of conduct. My fidelity to my Sovereign cannot be questioned ; yet, were I to remain here, and transfer my allegiance to the new government, I do assure you I would serve and support that government with the same fidelity that I have served the government under which I have hitherto lived. This is the common duty of all Christians ; and on no other principle can any government or society subsist." This exemplary clergyman recrossed the Atlantic as Bishop of Nova Scotia.

12. At this juncture an individual was found, peculiarly fitted from habit, connexion, temper, and disposition, to serve the cause of American episcopacy. The grandson of an Archbishop, the son of an Archdeacon, and allied to dignitaries, Mr. Granville Sharp had distinguished himself as the opposer of slavery and the promoter of public morals. In his patriotic undertakings he had become known to several members of the Bench, and others high in office. His character also was calculated to give effect to his endeavours with all parties ; for, while he was as warmly attached to episcopacy as any of the Columbian loyalists, he was likely to be acceptable to the patriots from his known sentiments on the question of the war.

Among the tracts which he had published, connected with other subjects, was one entitled, "The Law of Retribution," printed in 1776. In a long note at the end of this book, an account is given of "the apostolical and primitive Catholic Church of Christ, which always maintained the natural and just right of the clergy and people of every diocese to elect their own bishops, for above five hundred years after the establishment of it, until the church of Rome began its baneful exertions to invade and suppress that just and important right." This book so much pleased not only episcopalians but others, that, aided in its effect by the sentiments and feeling which certain of their countrymen had imported into their continent, who had conversed with the author, a motion was made in Congress for the establishment of episcopacy during the war, but postponed till the return of peace on account of its importance.

The episcopal churches, particularly in the southern States, were numerous; but no bishop was resident, and the clergy had always been ordained in the mother-country. It was evident, that as the Act of Uniformity forbade the ordination of any who did not take an oath of allegiance to the King, serious difficulty would occur. The Bishop of London was, indeed,

empowered to ordain priests and deacons persons who were not subjects of His Majesty, without requiring them to take the oath. This was, however, but a half-measure, as far as concerned America; and Mr. Sharp endeavoured to prevail on the Primate to originate some step which should secure to that continent its own episcopacy. He was anxious, likewise, that the new prelates should derive their powers from the English Church, as was most natural. Dr. Seabury was chosen by the church in Connecticut, and came over for the purpose of consecration; but when he waited on the Archbishop of Canterbury, his Grace desired some time to consider of the request; and the bishop elect, being piqued, set off for Aberdeen in futherance of his object, and obtained consecration from the nonjuring bishops of Scotland. Besides which, some pastors had procured consecration from Moravian bishops, and the Methodists were understood to ordain presbyters by their own superintendents, after the plan of Lord Chancellor King.

Meanwhile, Mr. Sharp kept up a correspondence with President Manning, of Rhode Island; Dr. Franklin, the American envoy at Paris; and Dr. Rush, an eminent physician. On his own side the water, he was indefatigable

in forwarding the views of the episcopalians with different prelates, and with Mr. Adams the American ambassador. At length, after the conductors of this affair in the United States had agreed with the two English archbishops, concerning a liturgy, forms of certificates, &c. he had the satisfaction to see his endeavours crowned with success. On the 21st of June 1786, the convention of the Protestant episcopal church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, met in Christchurch in Philadelphia, and heard an appropriate discourse from Dr. White, the first bishop elect of Pennsylvania. This divine, accompanied by Dr. Prevost, then proceeded to England. They were presented by Mr. Sharp to Dr. Moore at Lambeth, who set them apart for the episcopal office on the 4th of February 1787. About three years afterwards, Dr. Madison came over, and was consecrated in like manner Bishop of Virginia; since which time the American church has not stood in need of foreign assistance *.

13. The exertions of those who were more immediately engaged in settling the foundation of the American episcopacy, cannot but be in-

* Prince Hoare's Memoirs of Granville Sharp, part II. ch. vi.

teresting to well-informed members of the English Church. That interest will, however, be much heightened by the consideration that security was given at the same time for the continuance of "the form of sound words," and the support of that system of faith, which had been the prime ornament of the mother-church, her main defence for centuries, and the scriptural ground on which she rested her hope of the protection of the Almighty. If it be a maxim of the civilians, that "the order of bishops is the stay of the commonwealth," it is equally the conviction of the enlightened churchman, that "a sound creed is the stay of the bishops." However excellent the model of ecclesiastical polity, if it be not employed to uphold a pure confession, it is at best a body without a soul, a casket without its jewel. On this broad basis, Protestantism defended her separation from the Romish see; and while she continue true to herself, casuistry will exhaust itself in vain endeavours to shake her foundation. But in proportion to her sense of the importance of doctrinal truth, will be her desire and prayer, that faithful pastors may be raised up from age to age to instruct her children "in things pertaining to godliness." She will feel that her discipline may be apostolical,

and her formularies correct, and yet that the defection of her sons may provoke Him who walketh among the seven golden candlesticks, to remove some one out of its place. On the contrary, her maternal bosom will cherish with peculiar fondness those of her children who remain firm in their principles; and, maugre the ignorance or malice of an hostile world, will esteem them attached to her best interests.

14. The nonjuring bishops of Scotland, to whom Dr. Seabury had recourse, were themselves objects of sympathy to all those, who, though disposed to grant that a form of church-government was not laid down in so many words in Holy Writ, yet could not allow that men, under any circumstances, were justified in departing from the primitive and apostolic model. With respect therefore to the northern part of our island, though Presbyterianism was there established, they did not regard the Scotch episcopals as dissenters, in the general acceptation of the term, but rather as that peculiar body which in fact constituted *the church*, stript of its former appendages of rank and emolument.

In consequence of the proceedings of the Convention of Estates, which conveyed the crown to William and Mary, and of the subsequent Act of the Scottish Parliament, which

substituted Presbytery for Episcopacy, two archbishops and twelve bishops with nine hundred clergymen, refusing to submit to the new government, were ejected from their sees and benefices. Notwithstanding some severe penal laws which were passed against them, the clergy continued to officiate privately to such as were disposed to attend upon their ministrations ; while the bishops preserved the succession of their order by new and regular consecrations. In the course of years their number considerably diminished ; but as ecclesiastics, they conducted themselves in a praiseworthy manner, performing their functions in private apartments, subsisting on the miserable pittance furnished by their people, and generally abstaining from interference in political disputes. They did not pray for the King *by name*, but they held no connexion with the exiled royal family ; nor could the Scotch episcopalians of later date desire to see a Roman Catholic on the throne, though, as an affair of conscience, they could not deny the claim of the Stuarts, and innocently styled the Pretender Prince Charles. The disagreeable situation in which they were placed rendered the death of the last person who maintained his claim, in 1788, a subject of congratulation. They immediately prayed for George

the Third in their religious assemblies; their tender of loyalty was graciously received; and assurances were given from some of the great officers of state, that there was little doubt that the penal enactments would be removed. Accordingly, three of the bishops, Skinner, Drummond, and Strachan, arrived in London in April 1789, to prosecute measures of relief. A bill passed the House of Commons unanimously in their favour, on which occasion Mr. Secretary Dundas was their liberal and powerful advocate; but it was thrown out by the Lords, principally on the opposition of Lord Chancellor Thurlow.

They did not however despair of ultimate success. The Rev. Dr. Gaskin, Secretary to the Society for promoting Christian Knowledge; William Stevens, Esq. Treasurer of Queen Anne's Bounty; and James Allan Park, Esq. an eminent barrister, who to legal added theological attainment; formed themselves into a committee of management; an office for which they were peculiarly fitted, by their decided attachment to episcopacy, their ecclesiastical connexions, and their means of access to certain characters both in church and state, who might forward the cause of the Bishops. Notwithstanding, however, their unwearied kindness

and unremitting endeavour, supported by the episcopal bench, and especially by Bishops Horsley and Horne, the bill for relief did not pass into a law till June 11th, 1792.

On this consummation of their labours, these benevolent friends of the Scotch episcopals exerted themselves further in promoting ecclesiastical unity, which from the peculiarity of their circumstances had been much violated. Laymen, afraid of subjecting themselves to penalties by attending the nonjuring clergy, had been accustomed to perform their devotions in chapels served by ministers ordained in the Churches of England and Ireland, who did not acknowledge the Scotch Bishops. In this predicament their places of worship were unconsecrated, and their children unconfirmed; while their character was anomalous, and virtually schismatical. The Bishops, with parental solicitude, now addressed a public exhortation to the English and Irish clergy, inviting them to join their communion. Difficulties however still seemed to present themselves; till the Bishops prudently held a convocation in October 1804, in which it was unanimously resolved, that subscription to thirty-nine Articles, similar to those of the Church of England, should be required of candidates for ordination. In conse-

quence, nearly all the ministers in question submitted to the jurisdiction of the Episcopal College.

There still remained for remedial consideration the narrowness of the incomes of the bishops, and most necessitous of the inferior clergy. The Duke and Duchess of Buccleugh, and Sir William Forbes, originating a subscription in Scotland, the members of the former committee, associating with themselves other English well-wishers to Caledonian episcopacy, undertook to collect subscriptions in the southern part of the island. The new committee consisted of Mr. Park, the Chairman; Dean Andrewes, Rev. Dr. Gaskin, Rev. R. Hodgson, and Messrs. Stevens, Bowdler, and Richardson. The result of their joint labours has been the allotment of 100*l.* per annum to the bishop residing in Edinburgh, 60*l.* to the *Primus*, and 50*l.* to each of the other bishops, besides some little allowance to a few of the presbyters*.

15. Our attention is next demanded to certain individuals of the English Church, whose characters adorned her communion, while their ministrations were beneficial to their brethren.

In the metropolis, the Reverend Richard

* Skinner's Eccles. Hist. of Scotland; Primitive Truth and Order; Memoirs of William Stevens, Esq.

Cecil held forth the word with the honest inflexibility becoming a Protestant divine. His celebrity as a preacher, his piety as a minister, and his talents as a man, at once entitle him to particular mention. He was born in London, Nov. 8th, 1748. His father was scarlet-dyer to the East India Company. His mother was a pious Dissenter, who endeavoured to impress his youthful mind with a sense of religion. He was placed in a house of business in the first instance; but his turn of mind was unfitted for commercial habits, as he was passionately attached to literature and the arts, and even at that early period used to transmit communications to some periodical publications. He was particularly fond of painting; and wishing to become a limner, he went on the continent to improve his taste by an inspection of the works of the best artists. On his return, his busy intellect engaged in dangerous metaphysical subtleties, and from reading sceptical works, he became a complete infidel. But it pleased God that he should not rest in the darkness of unbelief. One night in particular, as he lay awake, he could not help contrasting the peace and comfort enjoyed by his excellent mother with his own restlessness and incertitude. He felt that the secret of her happiness was access

to a Mediator; but this Mediator he had denied. He began, however, to pray, to read, to attend able preachers, and to meditate; and at length his difficulties were removed, he listened to the discourse of his mother, and altered his whole course of life. Light gradually broke in upon his mind; and he found Jesus Christ, so far from “standing in his way,” as he expressed it, to be the only way, the truth, and the life, to all that come unto God by him.

While his mother doubtless rejoiced in the change, his father thought only on the time which had been lost in a worldly sense. Finding him, however, inclined to the Ministry, he sent him to Queen’s College, Oxford, in 1773. Here he was by divine grace enabled to persevere in the path which he had chosen, and finally was ordained deacon on the title of the Rev. Mr. Pugh, of Rauceby, Lincolnshire; and being admitted to priest’s orders in 1777, served Thornton, Bagworth, and Markfield, three adjoining parishes near Market Bosworth, in Leicestershire. The hand of Providence was visible in this destination; for, having undertaken the charge of these churches for a time, to oblige young Abbot, the son of the late Vicar, he was made the instrument, through the seriousness and good sense with which he discoursed on

religious topics, of conversion to the new incumbent and his sister.

He was presented to two small livings at Lewes, in Sussex; but, finding his residence damp, and his frame suffering from a rheumatic disorder, he only retained them till he could resign in favour of a worthy young clergyman named Dale, who he was convinced would build on his foundation with the same precious material. He then removed to Islington, near London, where with great personal labour he served the six o'clock morning lectureship at Lothbury, took the whole duty at St. John's Chapel in Bedford Row, and held an evening lecture at Orange Street Chapel, near Leicester Square. Quitting the latter in 1787, he became associated in the service of Long Acre Chapel with the excellent Mr. Foster, and also engaged in the evening lecture at Christ Church, Spitalfields. Such, besides occasional calls in the course of the week, were the undertakings of this indefatigable labourer in his Lord's vineyard; and many believed because of his word. But his most important sphere of ministration was at St. John's Chapel, on which he entered in the year 1780. The building required repair, which was effected through the liberality of

some pious friends, and Mr. Cecil secured from personal inconvenience. For the first three years, however, he received no emolument, and had only eighty pounds a year from other sources. But his noble and disinterested mind was fully rewarded in the blessed privilege of making known the riches of God his Saviour. In December 1798, he was compelled to relinquish duty from an ill state of health. In the furnace of affliction he became further purified, and after his recovery spake in his pulpit with more sensible unction. In 1800, after repeated solicitation from the trustees of the Thornton livings, he accepted their nomination to Chobham and Bisley, in Surrey, whose returns added 150*l.* per annum to his income. He entered on this charge with a deep sense of his responsibility; and an anecdote on record will show his pious feeling and pastoral solicitude. When he first visited Chobham, as he was sitting in the vestry, he heard a great uproar of boys and rustics in the gallery, and burst into tears, exclaiming, “Can these dry bones live?” But the fields were white to harvest; and by a dexterous use of the Gospel sickle, he gathered in much wheat to his Lord’s garner. At length, he entered into his rest, after long and acute

suffering both in body and mind, on the 15th of August 1810, in the 62d year of his age*.

He was a faithful expositor of the divine word, aiming at a profitable exhibition of the truth; "in doctrine showing uncorruptness, gravity, sincerity," and "affirming constantly, that they which have believed in God should be careful to maintain good works." He was sincerely anxious to declare the whole counsel of God. Having escaped many dangers in his youth, and being brought to a knowledge of the truth from the abyss of infidelity, he was a firm advocate for the doctrine of a particular providence, and maintained the tenets of predestination and effectual calling. But he did not give that prominence to those tenets in his public teaching, which some of his advisers thought was demanded from his just conception and decided conviction. He supported, however, in these respects an independent opinion, and, as concerned his office, would "know no man after the flesh;" while his aim was, not to soar so high in the rarefied æther of Calvinism as to rise out of sight, nor to fly so low as to dip his wing in the puddles of Pelagianism.

He had an exuberant fancy and vivacious

* Pratt's Life of Cecil.

imagination. In his sermons, he would sometimes spiritualize an event beyond the limits warranted by sound criticism; and in his conversation fell into the obvious fault of unrestrained love of figure, by using indiscriminately coarse or refined images as they happened to present themselves. He always, however, spoke to the purpose; and whether grave or witty, was heard with peculiar attention by a clerical society which regularly met at Mr. Newton's. It may be added, that with respect to pulpit instruction, if he be the best preacher who is made the most useful, a Cecil, though occasionally transgressing the bound observed by more precise orators, will rank high in the scale of the art of concination.

16. The Rev. William Goode was a young Minister of this period, rising into notice as the last-mentioned pastor was on the decline. He was born at Buckingham in 1762. Attached to the Established Church, like Obadiah, he "feared the Lord from his youth," growing in grace and the knowledge of God his Saviour. He was at first designed by his father for his associate in business; but as he grew up, his heart was bent on the office of the ministry; and with this view he was accustomed to rise at a very early hour, to study the Hebrew language. His

considerate parent, seeing the fixed desire of his mind, placed him under private tuition to prepare for the University, where he entered as a Commoner at Magdalen Hall, Oxford, and was ordained to a curacy in Buckinghamshire in 1784.

In this serious youth, a gracious Father was preparing a successor to Mr. Romaine, to feed his people with knowledge and understanding. Soon after his assumption of the clerical habit, he became curate to that eminent divine, with whom he continued till his translation to glory; when the congregation of St. Ann's, Blackfriars, were gratified by the nomination, on the part of the Crown, of Mr. Goode to fill the vacant Rectory. Diligent in his function, both in public and in private, he watched for souls as one that must give an account. He preached regularly thrice a week in his own church; and was for a long period Sunday afternoon lecturer at St. John's, Wapping, to which he was chosen in 1797, as well as Lady Camden's Tuesday evening's lecturer at St. Lawrence, Jewry. In his situation as Secretary to the "Society for the Relief of poor pious Clergymen," he was deservedly esteemed by the friends of that institution.

If he possessed not the intellectual tact of a

Cecil in subjects of imitative art, and could not command his range of illustration, he left him far behind in the more solid excellencies of critical explication and orderly arrangement. One spoke more to the passions; the other to the judgment. One made an immediate impression; the other aimed at gradual improvement. Warmed by the beams of the Sun of righteousness, and watered by the river of life, many of his people flourished abundantly, and brought forth their fruit in due season*.

17. The Rev. Thomas Scott, to whom allusion has already been made under the second Decade, was chosen chaplain to the Lock Hospital, London, in 1785. He was born at Braytoft near Spilsby in Lincolnshire, in 1747, and ordained in 1772. He was a man of strong natural powers; but a determined opponent of the chief truths and humiliating doctrines of the Gospel of Christ. Placed, however, by that Providence, who had designs of mercy towards him, in the neighbourhood of Mr. Newton of Olney, he was struck with the zeal of that eminent minister, who, exceeding his line, had visited some of his parishioners. Their acquaintance led to those discussions which could not

* Christian Guardian for 1816.

but arise between men of such opposite sentiments. Mr. Scott was resolved not to yield an inch to his antagonist but upon thorough conviction, and fought stoutly as he fell back through every grand position of the heterodox system. At length he perceived the inutility of further contest, and surrendered to what he emphatically styled "The Force of Truth."

He entered on a course of faithful labours about the year 1775, and after serving Ravenstone and Weston became curate of Olney in 1780, on Mr. Newton's removal to the metropolis, from whence in five years he commenced the important duties of his chaplaincy. In this situation he published many valuable theological works ; such as, *Treatises on Repentance, Growth in Grace, and Faith ; sundry Discourses ; a volume of Essays ; an Answer to Paine ; &c.* But his name will be chiefly had in honour by the Church for an able Exposition of the Holy Scriptures ; in which there is so much original and striking observation, such a patient investigation of the meaning of the inspired writers, such well-digested views of doctrinal truth, such varied historical illustration of prophecy, and so much devotional sentiment, as will mainly assist the future student in divinity,

while it affords the most blessed acquisition to the domestic circle.

He was presented in 1801, by a lady who had once resided under his roof, the granddaughter of Mr. Hurt a deceased banker, to the small rectory of Aston Sandford, in Buckinghamshire, where he passed the evening of his days, in a diligent attention to the work of the ministry, in a laborious preparation of youths for the office of missionaries, and the revision of fresh editions of his principal work. At the Lock Chapel he formed a strong contrast as a preacher to Mr. Decoetlogon. His broadness of dialect, inelegance of manner, and utter inattention to rythm, were however but partial drawbacks on that pleasure with which he was heard by many who sought edification rather than entertainment, and solidity of remark rather than ingenuity of illustration*.

18. It is pleasing to record the mercies of God at this period, to the populous town of Colchester, in Essex. If the antiquary is gratified with the tradition that assigns this place to the birth of the first Christian emperor; or the herald beholds, in the cross and coronet of its armorial bearing, an allusion to the more uncer-

* Scott's Force of Truth. Wilson's Sermons on his Death.

tain tradition, of the discovery of the wood on which our Lord suffered, by the mother of that emperor; the narrator of its religious history would turn from these legendary tales, to the more satisfactory and profitable account of that pastor, who, under the government of a pious monarch of more recent date, held up the true cross, both in doctrine and example, to its numerous inhabitants. Robert Storry was a native of Middleton, near Pickering, in Yorkshire, where he began his earthly race on the 13th of June 1751. Bereaved in early life of both his parents, he proved that that God, who said by the mouth of his Prophet, "Leave thy fatherless children, I will preserve them alive," was the stay and support of the orphan. Under the ministry of the zealous vicar, the Rev. John King, he imbibed those evangelical principles to which he continued faithful through the vicissitudes of life. Originally intended for the harassing and secularizing profession of the law, he chose the better part of a preacher of the everlasting Gospel. After preparatory study under Mr. Milner, of Hull, he was ordained in 1774, and entered on the cure of Hovingham, between Helmsley and Malton, in the North Riding. The following year he removed to Wintringham, under recommendation of Mr.

Richardson to Mr. Adam. He was much valued by the latter, to whom he became extremely useful in his parish, his communicative disposition being a desirable counterpoise to the reserved temper of his principal.

In 1781, that elect lady, Mrs. Wilberforce, presented this amiable and excellent young Minister to the vicarage of St. Peter's, Colchester; and at the same time he received the hand of the pious Miss Bridges, daughter of an eminent physician of Hull. In the commencement of his ministration, he was called to encounter no ordinary share of injustice and calumny. This, to a man who was peculiarly susceptible of the charities of life, and abounded in the milk of human kindness, was a sore trial; but he knew that "every one that will live godly in Christ Jesus shall suffer persecution;" and, conscious that his sole aim was to inculcate such truths as the liturgy of his church recognised, he willingly endured the misrepresentation of such as deemed themselves exclusively orthodox, as well as the less qualified malice of the irreligious and profane. After a time, however, through his blameless deportment, Jehovah made even his enemies to be at peace with him.

In his preaching he was simple, practical, and searching; serious and impressive in warn-

ing sinners of the error of their ways; animated and encouraging in exhorting them to lay hold on Jesus. His countenance easily relaxed into a smile, and he wore the affectionate look of a father as he went up and down among his people. He was active in the foundation and support of Sunday schools; but judiciously contrived in their establishment to let characters take the lead who might be less obnoxious to the public. He was singularly blessed as an instrument of conversion. Many of the officers and privates who were garrisoned at Colchester did he turn to the Lord their God, and taught them that the truest glory was to wear the celestial panoply of the gorget of faith, the helmet of salvation, and the sword of the Spirit, with the greaves of the preparation of the Gospel of peace.

The mention of a particular occurrence may serve to humble those who have too rashly tied on the ephod. A gay young clergyman, who had recently come to the vicinity of Colchester, meeting Mr. Storry at a friend's house, requested the loan of a discourse, complaining of the task of hebdomadal composition. The good-natured divine, acceding with modesty to the request, found among his papers a manuscript of many years standing, and obliged his new ac-

quaintance, who preached it on the following Sunday. The next morning, he was waited on by a poor couple in his parish, who had been so deeply affected by the truths which they had heard, that they had passed in tears a wakeful night, and now implored him to explain more fully some passages which they repeated. Confounded and amazed, he neither remembered those passages himself, nor was able to afford the required explanation. He endeavoured, however, to sooth them, and declared that he had no intention to render them unhappy. But finding that all his tranquillizing endeavours were ineffectual, he frankly addressed the wondering couple: "My good friends, the next time you go to Colchester, call on Mr. Storry with my compliments, and ask him, what I meant when I used that language."

19. It was at this period that the Rev. Thomas Robinson was exciting, with great success, a spirit of religious inquiry in the town of Leicester. He was born at Wakefield, in Yorkshire, of reputable parentage, in October 1749, and sent to the grammar-school, to receive the ordinary instruction of youth designed for commercial employ. But a love of study, and a natural desire of distinction in a superior walk of life, led him to prevail on his parents to send

him to the University, and seasonable aid from the governors and masters facilitated the plan. Becoming a member of Trinity College, Cambridge, he had for a time too much of that worldly spirit incidental to unconverted adolescence; but it pleased God to convince him, that there were pleasures more worthy the search of an immortal being than any which could be derived from the objects of time and sense. Dividing his time between scholastic study and profitable meditation, he took his degrees with considerable credit, and succeeded to a fellowship: he did not, however, continue within the walls of a college, though strongly solicited by his academical brethren; but desirous of proclaiming the message of Christ, he entered on the cure of Witcham, in the neighbourhood of Ely. He soon removed to Leicester, where he became curate of St. Martin's, preaching at that church in the morning and at All Saints in the afternoon. His exemplary discharge of ministerial duties, pleasing demeanour, and attention to the sick, gained him general esteem; while his earnest exhortations from the pulpit were the means of stirring up the minds of many of his auditors to serious reflection and self-examination.

In 1778, a respectable manufacturer having

founded a Tuesday evening lecture at St. Mary's, Mr. Robinson was appointed to the new ministration; and in the same year, through the application of the Babington family to the Lord Chancellor, seconded by the Earl of Dartmouth, he was presented to the living itself. His zeal rising in proportion to his increase of influence, he became an active and useful steward of the mysteries of God. "And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out and set in order many proverbs. The preacher sought to find out acceptable words; and that which was written was upright, even words of truth." In 1784, he preached a series of discourses on sacred biography, which excited great interest, and also inserted them in the *Theological Miscellany*, a publication generally read by religious Churchmen of that day, edited by Mr. Decoetlogon. Mr. Robinson did not aspire to the praise of oratorical talent or ingenious criticism. His object was to impress, instruct, and improve. With a dignified simplicity, he warned sinners of the wrath to come, or encouraged saints to persevere in their course. The effect was correspondent. The Saxon recesses of his chancel witnessed to the sighs and tears of crowding communicants, who went

home to think, to pray, to read, to converse on the practicabilities and opportunities of extended usefulness. Many a Dorcas in the upper ranks, and many a Phœbe in the lower, following the example of their pastor and his pious consort, became acknowledged blessings in the house and family of God.

But the Vicar of St. Mary's was called to experience opposition, from the coarse insults of the vulgar to the refined contumely of the cultivated. Wishing, on his entrance into his benefice, to protest against that frequent offence in our otherwise excellent service, the inappropriate music and irreverent strains of exclusive gallery singers, and to introduce a judicious selection of psalms and hymns, he was actually shut out of his church by the united machinations of the performers and wardens. By the captious and conceited among the Dissenters, he was disliked because he valued his Prayer-book next to his Bible, and sought to make his people good churchmen as well as good Christians. By the Rev. W. and T. Ludlam, whom he once numbered among his friends, he was unkindly treated; but, as became a man of God, he committed himself to Him that judgeth righteously, and to that Friend who sticketh closer than a brother*.

* Vaughan's Account of Robinson.

20. Just as is the claim to particular notice preferred by such characters as the five preceding, the founder of a new church seems to have a more than common title to respectful mention in an ecclesiastical narrative. The Rev. C. Bayley was born near Whitchurch, in Shropshire, about the year 1752. He was habituated, in his youth, to share in the worship of the Established Church with a pious mother, on labour-days as well as sabbaths; and then received those impressions of serious attachment to her services, which grew with his growth and strengthened with his strength. Brought up in the grammar-school of his native place, his literary attainments were highly respectable, and he became the master of that seminary, when he gained considerable credit, with vowel-point advocates, by an useful grammar of the Hebrew tongue. For that production, he received a foreign diploma of the doctorate, to which he was afterwards advanced by the University of Cambridge. In his ministerial capacity, he was connected successively with Mr. Fletcher and Dr. Conyers.

Uniting himself with a pious young lady of Manchester, of the name of Norton, he was desirous of settling in that neighbourhood; and observing the lamentable want of ecclesiastical

accommodation in that populous town, he resolved to erect a church where it was most needed; and having in the exercise of faith and patience surmounted many obstacles, he obtained from the warden and fellows of the collegiate church the presentation for sixty years; and on its consecration by Dr. Cleaver, Bishop of Chester, was inducted to it himself in the year 1788.

In this important situation, and on limited means, he led the life of a devoted, self-denying, zealous, and affectionate servant of Christ. He was remarkable for a sweet simplicity of character; for his humble deportment in conversation with those who could make no pretension to his own information and ability; and for the retired and unostentatious manner in which he brought up his family, while his liberality to the poor was even beyond his power. He was a powerful agent in the hands of his divine Master in turning many to righteousness; and such a man, who by his doctrine and example confirmed a multitude of his contemporaries in their attachment to the religion and worship of their country, was a truer son of the Church than many of those who seek to display their orthodoxy, by that vehemence against sectaries which is so much more likely to revolt than to

attract, or that suspicious zeal which is so much exhausted in contention for doctrine, that it seems to have neither leisure nor energy for a profitable exhibition in practice*.

21. With views more decidedly Calvinistic, and with attachment less habitual to the national Church, did Mr. Tyler sound the Gospel trumpet in the east of Lincolnshire. He was born in London, in November 1748, of pious and industrious parents, to whom he was a source of great disquietude during the extravagancies and follies of his youth. Of a volatile and dissipated turn, he found his delight in acquaintance with the singers and dancers at Sadler's Wells. Overhearing his father interceding for him at the throne of grace, he hardened his heart, and sinned yet more. But joining a party one evening to make a riot at the Tabernacle was arrested in his ungodly career by that word of God, which denounces vengeance against the mockers. He became, through grace, an altered character. He sought forgiveness of that God whom he had so greatly provoked, and found pardon, peace, and acceptance by the blood of Jesus. Being introduced to Lady Huntingdon in 1773, he was sent to her esta-

* Christ. Obs. and Guard. 1812

blishment at Lower Trevecca. After a time, he was employed as a preacher at Hull, where he formed an acquaintance with the excellent Joseph Milner, who, giving him some judicious advice, recommended him to his clerical friends, by whose liberality he was entered at Magdalen College, Cambridge, in 1778. He was ordained in 1782 by the Bishop of London, in the Temple Church, to the cure of Patney and Dalby, and soon after presented by Lord Monson to the perpetual curacy of the latter. His ministry in this spot was much blessed to the country people, while he testified of the grace which he had so largely experienced. In 1786, he became incumbent of Braytoft, near Spilsby, by the gift of the Lord Chancellor, where for twenty years he laboured in his vocation with fidelity, diligence, and success.

22. Meanwhile in the principality of Wales was found an apostolic character, who "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold," and a variety of dangers incidental to a mountainous and desolate region, sought to gather together the sheep of Christ which were scattered abroad. The Rev. Mr. Charles was the son of a farmer at Llanfihangel, about ten miles from Caermarthen. He was sent to school at Llan-

dowror, and while yet a youth, was the subject of serious impression, which seems to have been produced or strengthened by the conversation of a poor old man, with whom he came in contact at a few miles distance from the residence of his father. Afterwards he was placed at an academy in Caermarthen under Mr. Jenkins, and became connected with the Calvinistic Methodists. In 1773 he was much edified in hearing the celebrated Daniel Rowlands preach from Hebrews, iv. 15: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

In 1775 he became a student of Jesus College in Oxford. During the time of his continuance at the University, he would have been much cast down in spirit, on account of the narrowness of his circumstances, had he not been enabled to taste the refreshing streams of the water of life, and to rejoice at intervals in the bounty of that Providence which furnished him with unexpected supplies. At length, on the 14th of June 1778, he was admitted at Oxford into holy orders; and after serving a church for some time in Somersetshire, he undertook the cure of Llanymowddy, in Merionethshire, a village about fourteen miles from Bala.

But offence being taken, either at his doctrinal fidelity, or at some minor ecclesiastical irregularities, he was under the necessity of relinquishing this situation. Desirous, however, of active engagement in the service of his divine Master, and considering that a dispensation of the Gospel had been committed to him, when he perceived the more regular door was closed against him, he listened to the entreaties of the Methodists, and consented to officiate in one of their chapels. He then itinerated to London and other places; but returned to Bala, where he prosecuted the work of his ministry. In this romantic quarter, on the banks of a beautiful lake, and surrounded by the towering heights of the Arrenig, the Cader Ferwyn, and the Arran Fowddy, from whence the honest Cambro-Britons descended in troops into the valley, to learn the law of righteousness from the lips of their favourite preacher, he revived the idea of those simple pastors who were wont in a former age to proclaim the word of life to their congregated brethren in the valleys of Piedmont, while the chorus of praise was responded from rock to rock.

23. To the descendants of some of these Protestants in France, Italy, and Switzerland, did Mr. Fletcher address himself on his conti-

mental tour; while the testimony of an English Presbyter, of Swiss origin, was heard with more than ordinary interest. At Nyon, his native place, his labours were signally useful. On his return to England he was appointed president of Lady Huntingdon's seminary at Trevecca; but the modal, if not essential difference between him and his patroness soon rendered his resignation unavoidable. He afterwards published some loyal tracts on the American controversy, in opposition to Mr. Evans and Dr. Price, which were handed to the King by means of a pious nobleman; and some preferment being offered him in return, he replied, that "he wanted nothing but increase of grace." The piety which marked this reply is not to be doubted; but the expediency of refusal of extended influence, directly offered by Providence, may be questioned. The negative may however have been prompted by that declining state of health, which rendered a second journey to the continent advisable. He returned to Madeley in 1781, and contracted marriage with Miss Bosanquet, a religious lady, with whom he had long been in the habit of correspondence or intercourse; by whose tender assiduity his health was restored, and this venerable pastor was once more enabled to engage in those services of

public beneficence or private edification in which he so much delighted. He caught a cold while zealously prosecuting his ministerial labours, and increased the fever which ensued by an imprudent performance of his duty on the following Sunday. He lingered for a while in the temper and spirit of triumphant faith, and departed in peace on the 14th of August 1785*.

Excellent as was the character of this good man, it was not without a share of what might be termed religious romance. Of lively imagination and enthusiastic feeling, his defects were not likely to be qualified, either by his friendship for Mr. Wesley or his affection for Miss Bosanquet, into the composition of both whom entered a considerable share of the same ingredients. In proof of these assertions we shall merely add one or two particulars; not with design to obscure the real lustre of an eminently holy divine, but as an indirect caution against that false kind of sentiment, which wise men of all ages have allowed is sometimes to be found in religion, as well as any other subject on which the human mind may be highly excited. He said, "In the beginning of my spiritual course I heard the voice of God in an ar-

* Benson's Life of William de la Flechiere.

ticulate, but inexpressibly awful sound, go through my soul in those words, If any man will be my disciple, let him deny himself." At another time, "I was favoured, like Moses, with a supernatural discovery of the glory of God, in an ineffable converse with him face to face; so that, whether I was then in the body or out of the body I cannot tell." After his decease, his amiable and intelligent widow, like some other pious females of a methodistic class, did not think she was militating against the spirit of any apostolical injunction, by exhorting and expounding to many of her late husband's congregation in a public chapel; and if she pleased herself with the idea that the departed saint approved the work, it would be but in unison with that feeling of personal attachment, with which this respectable lady is understood to have given her friends a detailed account of an actual conversation, carried on for some time between herself and the apparition of Mr. Fletcher.

24. From this exposition of various services rendered to the cause of religion, by distinguished laymen and clergymen of the Church of England, seasonable reference may be now made to certain miscellaneous particulars. The home and foreign proceedings of the Society for pro-

moting Christian Knowledge—the proposal of the Bishop of Landaff for an alteration in the ecclesiastical revenues—the commemoration of Handel in Westminster Abbey—the thanksgiving for the King's recovery in St. Paul's Cathedral—and the resolutions of the Corporation of London on the question of the Test Act, are subjects which may be selected for cursory observation.

At an early period of this reign the venerable Society for promoting Christian Knowledge directed their attention to the want of Bibles in the Welsh principality. But finding the demand increasing, in 1770 they finished an impression of the Old and New Testament in a grand octavo size, with marginal references, printing 20,000 copies in large letter. They hereby incurred a debt of two thousand pounds, which Providence enabled them to discharge. In 1799 they sent 10,000 more copies of the Scriptures, besides 2000 extra copies of the New Testament, which proved a grateful acquisition to many souls that thirsted for the river of life, and as a continuation of the same stream of benevolence is thus anticipated in the order of narration.

The missionaries in India employed by the Society laboured with zeal and earnestness in

their important vocation, and in many instances “saw the travail of their soul, and were satisfied.” In Madras, Messrs. Fabricius and Breithaupt; in Tanjore, Mr. Swartz, and Sattianaden, a native convert; in Cuddalore, Messrs. Hutteman and Gerické; in Calcutta, Messrs. Kiernander and Diemer; “counted not their lives dear unto themselves, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the Gospel of the grace of God.” In 1779 Mr. Swartz prevailed on the governor and council at Madras to consent to the erection of a church at Tanjore. In the three or four following years it pleased God to visit our possessions in India with the sword, the famine, and the pestilence, those mighty ministers of his wrath. But the excellent Swartz was enabled to turn these visitations in some measure to the glory of his Saviour; for, on one hand, the English in authority found it expedient to countenance him in his religious designs, that they might secure his agency in treating with the native powers, for which he was qualified by the knowledge of their language, laws, and manners; and on the other, the poor Hindoos resorted to him for maintenance and consolation

in their distress, and gave him opportunity to administer to their spiritual wants.

In 1785 Mr. Sullivan, resident at Tanjore, assisted Mr. Swartz in establishing provincial English schools throughout the country; a measure which, among other contemplated benefits, might facilitate the instruction of the natives in the salutary doctrines of the Gospel. The king of Tanjore, who revered the missionary, approved and promoted the plan, the East India Company gave 100*l.* annually toward each school, and Messrs. Pohle and Kolhoff, his assistants, became the superintendents. In 1787, on the 23d of January, an interesting scene took place at Tranquebar. Mr. Kolhoff, senior of the Danish mission, kept his jubilee, and had the satisfaction of seeing his eldest son ordained in the mission church. The Danish governor and all the European families, with many Malabar Christians and Heathens, attended the service. Mr. Swartz preached the ordination sermon from 2 Tim. ii. 1; and after the ceremony of imposition, the young minister himself addressed the assembly, to their great surprise and delight, with much fluency in the Malabar dialect. Mr. Jænicke, meanwhile, was commissioned from England to assist in the work of evangelization, after receiving an able

and pious charge from Dr. Vincent, sub-almoner to the King, and afterwards Dean of Westminster*.

25. Descended from a race of Tory divines, the last-mentioned gentleman had addressed an anonymous letter to Dr. Watson, Regius Professor of Divinity in the university of Cambridge, who might be said to stand at the head of the Whig clergy, in which he exposed the nature and tendency of his political opinions. The Professor however adhered closely to his party, and was advanced in 1782 to the see of Llandaff, through the interest of the Duke of Rutland.

The new prelate attracted the notice of the clerical profession and the public at large, by a letter addressed to the Archbishop of Canterbury on the equalization of the Church revenues. His object was an alteration respecting the revenue of the Bishops and the inferior clergy; not by means of a parity of preferments, but a better apportioned distribution of what the state allows for the maintenance of the established clergy. He proposed to make the bishoprics more equal to each other, by annexing part of the estates and preferments of the richer sees, as they became vacant, to the poorer,

* Society's Reports, *passim*.

which would increase the parliamentary independence of the bench, and tend to secure diocesan residence. He maintained that the whole revenue of the church did not, when he wrote, amount to more than 1,500,000*l.* a year; and that, estimating the clergy at 10,000, this would not produce a clear income of 150*l.* a year to each individual. Although, therefore, the whole revenue was so inconsiderable as not to admit of diminution; yet a change might be effected in its administration, with advantage to the state, and without injustice to particular persons. He accordingly proposed to endow the poorer out of the richer benefices, so as to render all the clergy comfortable at the end of sixty or seventy years; whereas, by the operation of Queen Ann's bounty, this would not occur in less than two or three hundred*.

Such was the foundation of a scheme which is merely noticed in this place as a matter of history. It may however be added, that though it received no support from the ruling powers, it was supposed to contain some conclusive arguments and incontrovertible facts, and was never answered, except by Mr. Cumberland, an author not altogether qualified for the under-

* Life of Richard Watson, Bishop of Llandaff.

taking. The Bishop professed to have the good of the church and the welfare of the clergy at heart; but whether his proposal, which certainly involves many and important considerations, be in itself advisable or not, it might have been regarded with some suspicion as coming from the holder of the poorest bishopric, and at a time when the government would be anxious rather to increase than lessen its influence, on account of the prevailing spirit of civil and ecclesiastical innovation.

26. We now turn to a subject, interesting in itself, but which at first sight may appear incongruous to the general design of our narrative. It is connected, however, with reflections which concern both the Church and religion itself. The year 1784 was fixed on by some musical amateurs, as the centenary of the birth of the great composer Handel, for a grand performance in Westminster Abbey, in commemoration of his genius. His Majesty, who had a sort of hereditary affection for that eminent musician, approved the plan; considering that it was to take place in the temple in which his remains were deposited, that the pieces to be played and the airs to be sung would be his own, and of a devotional character, and that the surplus of the profits was to be appropriated to

charitable purposes. Accordingly, in the months of May and June, the royal family, the court, and principal gentry, attended, as on a great national festival, four different performances in that venerable pile, feathers and ornaments being forbidden in the appearance of the ladies. The band was composed of 563 instrumental and 514 vocal performers; and the whole of the receipts, including an oratorio at the Pantheon, and the rehearsals, amounted to 12,850*l*.

Musical meetings, for charitable purposes, were also held in the cathedrals of Gloucester, Hereford, Worcester, Salisbury, Winchester, &c. Of such meetings it may be remarked, however, that they are attended with two evils: they desecrate the house of God, are inconsistent with Protestant feelings and habits, and associate in a greater or less degree devotion with secular ideas; and they serve to confirm the mistakes of those who are but half informed on the grand subject of religion, and who imagine that the animal sensibilities of an audience, enraptured by the power of harmony, are sublimated to the joys of the angelic choir, and are akin to the pure transports felt by the spirits who surround the throne of light. Mr. Newton, Rector of St. Mary Woolnoth, seized the opportunity to preach a course of sermons from leading texts

in “the Messiah,” Handel’s grandest composition, in which he endeavoured to excite such an interest from them, as might be profitable both for time and eternity.

An author of equal taste, intelligence, and piety, thus expresses himself on this important theme: “Have you never heard any tell, and with complacency too, how powerfully his devotion was awakened by an act of attendance on the oratorio—how his heart, melted and subdued by the influence of harmony, did homage to all the religion of which it was the vehicle—how he was so moved and overborne, that he had to shed the tears of contrition, and to be agitated by the terrors of judgment, and to receive an awe upon his spirit of the greatness and majesty of God; and that, wrought up to the lofty pitch of eternity, he could look down upon the world, and by the glance of one commanding survey, pronounce upon the littleness and vanity of all its concerns? O, it is very possible that all this might thrill upon the ears of the man, and circulate a succession of solemn and affecting images around his fancy; and yet that essential principle of his nature, upon which the practical influence of Christianity turns, might have met with no reaching and no subduing efficacy whatever to arouse it. He leaves the exhibition,

as dead in trespasses and sins as he came to it. Conscience has not wakened upon him. Repentance has not turned him. Faith has not made any positive lodgment within him of her great and her constraining realities. He speeds him back to his business and to his family; and there he plays off the old man in all the entireness of his uncrucified temper, and of his obstinate worldliness, and of all those earthly and unsanctified affections, which are found to cleave to him with as great tenacity as ever. He is really and experimentally the very same man as before; and all those sensibilities which seemed to bear upon them so much of the air and unction of heaven, are found to go into dissipation, and be forgotten with the loveliness of the song *."

27. But there was another occasion on which His Majesty appeared in public, in the same temple with his court, parliament, and principal citizens, of a more sacred and spiritual character. It pleased the King of kings to afflict the British Sovereign with a malady, which for a time disqualified him for the discharge of his royal duties. He was the most popular monarch in Europe; and the nation, however divided in

* Chalmers's *Astronomical Discourses*, p. 217.

political opinion, mourned for its chief with the most unaffected sympathy. At length, it was announced that the father of his people was restored to their prayers and wishes. Amid the tumult of congratulation which burst forth on this intelligence it was wisely ordered that a day of general thanksgiving should be observed. On the 23d of April 1789, he proceeded to St. Paul's cathedral, accompanied by the Queen, the Royal Family, both Houses of Parliament, the great officers of state, and the whole corporation of London. Their Majesties were met at the west door by Dr. Porteus, Bishop of London; Dr. Pretyman, Bishop of Lincoln, as Dean of St. Paul's; the Canons residentiary; Garter, and the rest of the heralds; the band of Gentlemen Pensioners, and the Yeomen of the Guard. The Marquis of Stafford bore the sword of state before His Majesty into the choir, where the King and Queen placed themselves under a canopy at the west end, opposite the altar. The Peers were in the area, and the Commons in the stalls; the ladies of distinction in the upper galleries, the foreign ministers in the lower galleries next the throne, and the corporation with their ladies, in the lower galleries near the altar. By desire of the Queen, the charity-children of the different schools occupied the

gallery under the dome. Immediately on their Majesties being seated, divine service commenced. The sermon was preached by the Bishop of London; after which an anthem, selected by the King, was sung by the choir.

Magnificent and sublime as was the spectacle in itself, it was rendered more interesting to every well-ordered mind, by the contrast it afforded to the irreligious and disorganizing scenes which were troubling the continent. While millions of their neighbours were worshipping at the shrines of unmeaning superstition, or avowing the pernicious tenets of infidelity, the English people, in presence of their King, attended by the fathers of the church, the sages of the law, the patricians of the realm, and the representatives of the nation, were offering up the vows of thanksgiving in the pure ritual of Protestantism to the God of mercy.

28. In fact, notwithstanding the jacobinical and deistical sentiments which were insinuating themselves with too much success in different directions, the majority of the people were attached to their ancient institutions; and they beheld with jealousy the speculative schemes of improvement suggested by dissidents from the national Church, or other theorists. On the 25th of February 1790, a Common Council of London took into consideration the measures

pursued by the Dissenters and Roman Catholics to procure the repeal of the Corporation and Test Acts. After a calm and dispassionate investigation of the subject, the following resolutions were passed :

“ 1. That it is the indispensable duty of this court to support the rights and privileges of the Church of England as by law established; they being essentially connected with, and forming part of our excellent constitution.

“ 2. That a full, perfect, and free toleration, in the exercise of religious duties, must be the wish and glory of every liberal mind; but to remove the two bulwarks of our sacred Constitution in Church and State, would tend to produce that civil anarchy which at first pointed out to the Legislature the necessity of making such wise and salutary restrictive laws.

“ 3. That this court do consider themselves called upon to strengthen the hands of those friends to the Established Church in the House of Commons, who have twice successfully opposed the repeal of the Corporation and Test Acts, by expressing their public thanks for such conduct; and to solicit the members of this court, who have seats in Parliament, strenuously to resist every attempt that shall be made to obtain that repeal.”

CHAP. IV.

A. D. 1790—1800.

1. *Character of the French Revolution*—2. *Its Influence on England*—3. *Sketch of English Manners, Conversation, and Literature*—4. *Publications of Thomas Paine*—5. *Mrs. Wolstonecraft*—6. *T. F. Palmer*—7. *Gilbert Wakefield*—8. *View of religious Controversies*—9. *Philanthropic Exertions of Arthur Young, Hannah More, and Rev. Wm. Gilpin*—10. *Plans of different religious Parties*—11. *Pious Confidence of the King*—12. *Public Thanksgiving for naval Victories*—13. *Bishop Horne*—14. *Bishop Horsley*—15. *Bishop Watson*—16. *Bishop Barrington*—17. *Lent Lectures of Bishop Porteus*—18. *Dean Milner*—19. *Dr. Jowett*—20. *Dr. Coulthurst*—21. *Sir Adam Gordon*—22. *Gunn*—23. *Patrick*—24. *Newell*—25. *Gilbert*—26. *State of Heresies*—27. *Swedenborgians*—28. *Southcottonians*—29. *Irish Rebellion fomented by Roman Catholic Priests*—30. *Bishop Stock taken Prisoner*—31. *Union of the two Churches of England and Ireland.*

1. **THE** epoch of the French Revolution was the most important crisis that had occurred to the Church of England, since the establishment of the House of Hanover. The foreign locality

of that event did not hinder a certain measure of direct influence on all other European communities, contiguous or remote, in their civil and ecclesiastical interests. It was an event, not marked with the ordinary circumstances of political change, or bearing the accustomed characters of national vicissitude. It grew out of the operation of a certain set of principles, which were opposed to all the systems of religion and government which had been hitherto recognised in civilized society. It was not formal, but radical; not modal, but essential. It was at once unlike the generous struggle made by the Swiss against the Austrian yoke; the resolute opposition exhibited by the Dutch to Spanish tyranny; or the less justifiable insurrection of the English, against the extended prerogative of the Stuart dynasty. However odious rebellion might be in itself, it was always carried on under some show of religion. Leaders were either fanatics or hypocrites. An Atheist or a Deist was a curiosity to be placed in a moral museum: the multiplication of its species was scarcely imagined; its domestication was never anticipated.

It was reserved for the close of the eighteenth century from the birth of the Redeemer, for any considerable body of civilized mortals to

deny that he had a right to their services ; to consider moral restraint as an abominable usurpation on the privileges of the many, by the power and artifice of the few ; to speculate on the existence of an invisible world, or the agency of a good or evil spirit ; to regard such matters as possibilities in which the inhabitants of the mundane system might have a greater or less concern ; to doubt the connexion between virtuous sentiment and social affection ; to call property unjust possession, and marriage odious monopoly ; to choose whether they should obey the same government to-day to which they were subject yesterday ; or, in fine, whether on the morrow they ought to acknowledge any government at all, or to consider it as the grand principle of their new economy, that the moment any religious or civil constitution was established it began to deteriorate, and therefore ought not to be established ; in other words, that man, by the necessity of his nature, was the subject of revolution, and therefore should be content to be whirled about by existing circumstances ; like planets in the endless vortices of Descartes, or the wheel animalcules of Linnæus performing their rapid gyrations.

2. The influence which this dreadful revolution was calculated to obtain over the customs

and feelings of the English people, was limited in its extent and peculiar in its direction. This arose from their national and political character. Other countries were either despotic in government, and superstitious in religion; or republican in form, and imbecile in condition. It is obvious, that these circumstances would render them easy victims to this novel monster, though from opposite causes. But with Great Britain the case was different. Her constitution was of a mixed nature; and though it had been deliberately resolved by her legislature, that, with reference to first principles, “the influence of the Crown had increased, was increasing, and ought to be diminished;” yet the wise and thinking part of the nation were for rallying round the throne, filled as it was by a pious and liberal sovereign, and strengthening the hands of the executive with new powers against the impending evil. However useful the collision of party in such a state, when discussing its minor regulations, yet in a crisis affecting the very existence of nations as political bodies, it was thought that all asperities should be softened, and that the distinctions of Whig and Tory should merge in the more honourable and generic term of a good Englishman. Still, however, there was a considerable number, who, fascinated by spe-

cious harangues in favour of the new theory, or preferring in their cooler judgments republican institutions, supported those Members of Parliament who maintained the democratic side of the question; and among these were found a majority of the Dissenters: while, as was natural on the other hand, those theologians or politicians who were more immediately classed as "High Church and King men," formed themselves into a sort of Anti-jacobin confederacy, and clung the more closely to their episcopal and monarchical predilections.

3. The orthodox and evangelical clergy united their forces in defence of the ark and the sceptre. They were generally of opinion, that under such an aspect of affairs, the altar and the throne would stand or fall together. They saw too, that though from the wholesome prejudice, sober habitude, and native good sense of their countrymen, revolutionary movements might not meet with general encouragement; and that insurrections, attempted by a few designing characters, might not be carried to an alarming extent; yet, as pastors of flocks, fathers of families, and ministers of the sanctuary, they trembled for the consequences of that moral contagion which was evidently spreading in society. The period was beginning to be cha-

racterized by certain manners. Inroads were made on domestic discipline. In genteel and fashionable circles, there was an affectation of escape from the antiquated individualities of family, which too often ended in actual alienation of relative feeling; so that men seemed to glory in returning to the worst features of Gentilism, becoming "haters of fathers, and haters of mothers, and without natural affection." Young men were not sober-minded. Striplings, with cropt hair and habiliments suited to the French taste, aimed at distinguishing themselves by an air of independence and *nonchalance*. Females of tender age, decked in the slight and partial covering of Parisian dames, or assimilated to the style of the court of Charles the Second, became accustomed to the gaze of licentiousness; and girls displayed their precocious coquetry at the midnight ball by the side of silly matrons, who from their appearance and manner were rather the rivals than the guardians of their daughters. Through all ranks and degrees there was an ambitious desire of producing a certain effect, rather than cultivation of consistent behaviour. The opulent farmer vied with his landlord; the thriving tradesman rivalled the independent gentleman; the dashing commoner yielded to the peer the insignia alone

of his nobility. The war into which the nation entered with the French, familiarized the country to military phraseology, and a certain class of heroic feelings directly opposed to the Christian character. A system of increasing taxation on the part of Government; a spirit of speculation which infested the bank, the exchange, the commissariat, the office, and the manufactory, and an unprecedented frequency of bankruptcies, breaches of trust, elopements, and trials for adultery, bore ample testimony to the embarrassed, and factitious, and demoralized state of the country.

To the insubordination of youth and confusion of rank which marked the period, might be added another distinguishing feature in the inane, indecent, and canting conversation of parties, in the upper and middling orders. This was truly Anti-British: because, in the two preceding reigns, colloquial intercourse frequently assumed a gravity of debate, or continuance of discussion, which might not comport with individual ease in a mixed company, the public deemed they could not better evince their emancipation from the formalities of their ancestors than by frivolous talk and unmeaning observation. This, however, as it seldom reached beyond a tittering reply or a silly rejoinder,

was not altogether inconvenient for a mixed state of society. The worst ingredient in this worthless composition was the *double-entendre*, imported from the continent, which, disguised as it was by modern refinement, an Apostle would have plainly termed “filthy jesting, which is not convenient,” by supposed virtuous men and modest women. An unrestrained recurrence to the superlative in the use of adjectives, seemed intended to convince the hearers that gentlemen and ladies had lost all trace of the degrees of comparison inculcated by the austere pedagogue or scrupulous governess. Affected ejaculation, not always with becoming respect to the third commandment, whether the occasion were trivial or important, indicated that the new school held it very ungentleel to be suspected of real sensibility; while to excel in the due application of depreciating terms to the hapless wight who was so vulgar as to utter a rational remark, was a certain evidence of advance in the scale of fashion; as was the reiteration of peculiar expletives of the most absurd character.

Nor must we omit to notice, in our account of the evils of the age, the too frequent depravation of its literature. The student, who began the perusal of a treatise or essay professedly re-

ligious or moral, however erroneous might be the theology or inconclusive the ethics, was fairly and honourably treated. He came prepared to the investigation; and read with that caution which distinguishes a sensible mind in the search after truth. But at this season, the enemy was so artful, that he contrived to poison the fountains of literature, and to insinuate infidel or immoral sentiment into the most unsuspecting channels. The agents of mischief, in expectation of conflict, seemed assiduously to occupy every vantage-ground. They left no means untried to disseminate disorganizing or demoralizing principles amongst all orders of the state. Some imported French politics, others German metaphysics. The new philosophy, a specious but miserable compound of fanciful physiology, perverted morals, and sceptical divinity, was detailed in scraps to the unwary, or served up in a thousand different ways. It appeared with a plausible and scientific front in the Encyclopedia; it gave a new zest to the already pernicious drama; it added fresh pungency to the inflammatory novel; it sparkled or sneered in the flippant review; it polluted with its unhallowed touch the dignified form of history; it sported freely in the diversified page of biography; it condescended to proffer its wares in the

ephemeral pamphlet or insignificant ballad. To these features of the times might be added a love of caricature. Pictures were exhibited of the most impious, disloyal, and indecent description; and were introduced into schools, manufactories, &c. to the great injury of the rising generation.

4. But the work which claimed superiority in the annals of literary infamy, was a treatise entitled "The Rights of Man." It was conceived and executed in the true spirit of jacobinical subtlety. Its style was popular, its reasoning adapted to the vulgar, and its conclusions wore an air of plausibility, which might deceive some of the more cultivated; an effect not a little aided by the high aristocratic ground taken by Mr. Burke, in his able and eloquent "Reflections on the French Revolution," which disgusted some of the Whig school, with whom he had been accustomed to act. The aim of "The Rights of Man" was to render monarchy ridiculous, or prove it unjust; while it attacked both the civil and ecclesiastical establishments. Published in a cheap form, it made its way into the shop, the manufactory, the kitchen, and the alehouse; and the lower orders were taught to discuss, with unprecedented license, the motives and actions of their superiors; till, in-

flamed with the investigation of subjects, of which they were disqualified to judge from their situation, they were in many instances ripe for the execution of the most desperate and disorganizing measures.

Its author, Thomas Paine, was an unprincipled character of obscure origin. Born at Thetford in Norfolk, in 1737, and apprenticed to a staymaker of Sandwich, he discovered early in life that vicious restlessness and petty cunning, which fitted him for the agency of mischief upon a larger scale, should the opportunity be presented. After two dismissals from the Excise for fraudulent conduct, the loss of a first wife, and separation from a second, he determined to try his fortune, as it is called, in America. He arrived at Philadelphia in April 1775. The subsequent agitated state of the colonies was exactly such as a man of low ambition, who possessed a certain degree of talent, and had enjoyed the advantage of education at a free-school, with some political acuteness and official knowledge, would desire as a fit occasion to force himself into public notice. He sent out a work in behalf of the colonial cause, entitled, "Common Sense." It affected candour in one page, was replete with sarcasm in another, flattered the notions of independence

which began to be popular among the Americans, and abounded with illustrations from the divine writings suited to the taste of the disaffected religionists. This gained him much celebrity, and procured many partisans to the popular side of the question. In 1777, the adventurous author figured as Secretary to the Committee for foreign Affairs. He had not, however, renounced his old habits, and was soon expelled for dishonesty. But as he seemed to have taken for his motto the invocation of Milton's fiend, "Evil, be thou my good!" he revisited England in 1787, with the hope of exciting disturbance. He next visited Paris; and having refreshed his spirit with the conversation and spectacle of the French republicans, he returned to London, and increased the political ferment by the publication of the first part of the Rights of Man, in 1791, which was followed, in 1792, by the second part*.

The friends of government and good order replied to his invectives, and showed the mischief of his principles. A prosecution was instituted against him, when, fearful of the result, he fled over to France, and took his seat in the National Convention as member for the department of Calais. He met, however, with the

* Cheetham's Life of Paine, &c.

same neglect after a time in France that he had experienced in America; but the leaven of malice and wickedness still lurking in his breast, he at length aimed at the destruction of the English Constitution by an attack on the national faith; and conceived, that the best preparative for a blow at the throne was an overthrow of that altar which stood in his way. Hence, in 1795, his publication of the first part of "The Age of Reason," and, in the following year, of the second part of the same work. Its dreadful object was to bring the holy Scriptures into contempt. It was filled with such bold impiety and blasphemous ridicule, that it would be shameful even to hint at its contents. But the hand which made this presumptuous attack on the divine oracle, was that of an emigrant and an outlaw. Justice seized, therefore, on the publisher as participator in the crime, and the prosecution was ably conducted by the Hon. Thomas Erskine, whose eloquence never appeared to greater advantage than when consecrated to the defence of that religion which was dear to his countrymen as the birthright of their nation *.

* The orator, perhaps, spoke the more earnestly as knowing the power of religion in his own family. His great-uncle was Col. Gardner; his father died triumphant in the faith;

5. At this unhappy season, several female writers were seen to join the desperate ranks of innovators. Captivated by the false sentiment, affected devotion to the cause of liberty, and visionary ideas of the perfectibility of the species, which marked the new school, these deluded characters promoted the diffusion of the infidel theories, which began to be regarded with complacency in certain circles, little aware that woman will be duly respected in society in proportion to the prevalence of a biblical faith. At the head of these stood Mary Wolstonecraft. She was born of honest parents, who endeavoured to restrain her impetuous youth by the ordinary modes of advice or coercion; but she took the liberty of thinking, judging, and acting for herself in the widest sense of the term. Quarrelling with her relatives, she quitted the paternal roof, and being possessed of considerable talent commenced authoress. Her writings were mostly on subjects connected with education; but, though her remarks were sensible, she sacrificed to hypothesis, and, pleased with the novelty of her speculations, indulged in romantic and impracticable theory. Violent in her politics, she fought by the side of Paine and his sister, Lady Ann Agnes, succeeded Lady Huntingdon as patroness of her connexion.

against the accomplished Burke. In 1792, she published "A Vindication of the Rights of Woman, with Strictures on moral and political Subjects." In this work she fully developed her infidel principles; and protested, that the communication of an angelic messenger should not induce her to believe the account of the fall of man as an historical fact. She maintained that the bond of marriage was fit for persons of gross ideas alone; and that, however necessary legal sanctions might be for couples in the present deteriorated state of society, generous minds and refined lovers would spurn such obligations. She put her own principles in practice by living with an American named Imlay; but after the first fervours of affection were over, they discussed abstract subjects with so much independence on both sides, that a dispute ensued which ended in separation. Determined, however, to maintain the grand principle called "individuality of thinking and acting," but which plainer sort of people considered "violation of divine and human law," she connected herself in a similar manner with Mr. Godwin, a gentleman of kindred sentiments, and known as the author of "Political Justice." She claimed at this time to be both virtuous and religious, because she was faithful to Mr. Godwin, and attended to the re-

quisitions of a deistical creed. Her manners were elegant, and her conversation intelligent; but, finding that respectable females were still so fastidious and enthralled to ancient superstitions as to exclude her from their intimacy, she at length so far condescended to the bad taste of the times as to become his lawful wife. She did not long survive this improved mode of connexion, dying in child-bed at Somers Town, near London, on the 10th of October 1797.

6. Nor were instances wanting at this period, so fraught with anxiety to all well-wishers to Church and State, of clergymen who threw aside their gowns, and encouraged disaffection to the existing institutions. Two characters of this description may be more particularly noticed in an ecclesiastical memoir, as having prostituted talents of no common order, and broken the most sacred and important of vows, from an enthusiastic admiration of the new philosophy, or a desire of popularity among freethinkers and anarchists.

Thomas Fyshe Palmer was a native of Jekwell, in the parish of Northill, Bedfordshire, and descended of an ancient and respectable family. After going through a regular classical course at Eton, he went to Queen's College, Cambridge, where he rose to the degree of Ba

chelor in Divinity in 1781. He served the cure of Leatherhead, in Surrey, for a year; but seduced by the love of vain speculation, and flattered with the notion of liberality and independence, he turned Unitarian, threw up his connexion with the University, seceded from the Establishment, and departed for Montrose in Scotland. Here he joined a society of Arians under Mr. Christie; and finding the conversation of some cold-blooded theologues on the banks of the Esk more congenial to his metaphysical taste than that of less speculative divines on the borders of the Cam, he became confirmed in his prejudices, and at length removed to Dundee, where he officiated as an Unitarian minister, as well as at Forfar, Edinburgh, and other places. Zeal to disseminate his doctrines keeping pace with his scepticism and literary pride, he published many theological pieces, and under the signature of *Anglo-scotus* contributed to a well-known Socinian magazine, called, "The Theological Repository." Some of his attempts in this line are so fanciful, that they afford a striking proof of the credulity which often attaches to infidelity, and betrays those very men into puerilities who affect to see so much clearer and farther than their contemporaries. He undertook to show, on one occasion, that the fallen angels, whom

simpler Christians have always considered as a legion of evil spirits, were only the children of Seth—which was at best to pay the old church a very questionable compliment; and on another, he maintained, that Peter mistook the sound of a trumpet for the crowing of a cock—which, however it might prove the Apostle to be under the influence of remorse, was no small reflection on his knowledge of acoustics.

But, to be serious, that such freedom in discussing sacred subjects should have been attended with an unlimited license in judging the conduct of the Government, will create no surprise. He was an active member of those societies which endeavoured to spread revolutionary sentiments throughout the kingdom. Conventions of delegates were held at Edinburgh in 1792 and 1793, which, professing themselves to have associated for obtaining a reform in the House of Commons, were regulated on the French model, and aimed at the subversion of the Constitution. In September in the latter year, Palmer was brought to trial for writing and publishing an address to the people on the subject of reform. He was found guilty, and sentenced to transportation beyond seas for the term of seven years. He was conveyed accordingly to Botany Bay with other rebellious cha-

racters ; from whence, having suffered the penalty of the law, he set out to return on the 20th of January 1800. The ship experienced great distress in her voyage; and this unhappy apostate clergyman, after being detained as a prisoner in the island of Guam, belonging to Spain, to which the crew were driven by stress of weather and want of provision, was seized with a dysentery, which proved fatal on the 2d of June 1802. As his habits were understood to be moral, and he remained firm to his principles, he was generally regarded by the disaffected as a martyr to the cause of liberty*.

7. To advert to the name of Gilbert Wakefield, is to mention another instance of literary conceit, impatience of control, and democratic irritability. He was born at Nottingham, in 1756, in the parsonage-house of St. Nicholas, of which church his father was rector. His talents were developed at a very early age; and after passing with credit through Mr. Woodde-son's school at Kingston-upon-Thames, he was admitted a member of Jesus College, Cambridge, where he took the degree of Bachelor of Arts, and obtained a fellowship. He was also distinguished for classical and mathematical attainment.

* Monthly Magazine, vol. xvii. p. 83.

Applying himself to the study of divinity with an unhumiliated mind, and not, it is to be feared, as a “new-born babe desiring the sincere milk of the word, that he might grow thereby,” he became the prey of scepticism. He entered nevertheless into holy orders, and became curate of Stockport, in Cheshire. But increasing in his infidel opinions, he would not again subscribe the articles, and began, in 1781, warmly to espouse the Socinian scheme both in the pulpit and in the press. He married the niece of Mr. Watson his rector; but partly from a limited income, and partly from restlessness of mind, led a wandering life, acting successively as a tutor at Warrington, Richmond, Nottingham, and Hackney. In the latter place, he was a teacher for a short time in the Dissenters’ College, and afterwards continued to reside there for seven years. Being now within reach of the metropolis, and partaking of the sentiments of those republicans and levellers who were “presumptuous, self-willed, and not afraid to speak evil of dignities,” he became an active promoter of their designs. These characters formed associations, such as “The London Corresponding Society,” and “The Society for Constitutional Information,” which, under the mask of desiring reform, inveigled

many into their snares, and disseminated the theory of Jacobinism. It required but little to inflame the minds of some, who had been disappointed in their endeavour to obtain the repeal of the Test Act; and these now hoped, in a more prevalent discontent, to effect a still greater change in ecclesiastical concerns. In 1794, Mr. W. commenced his career as a political writer, with an acrimony and vehemence that could not but be very obnoxious to Government. He was perpetually railing at the Established Church; accused Bishops Porteus and Pretyman of giving him hopes of patronage which they never realized, and could not pardon Bishop Horsley the great offence of writing and speaking against Unitarians and democrats, ranking him with sycophants and parasites. He declared, in his Memoirs of himself, that no dignified clergyman ought to be heard on the subject of doctrines, because he has sold himself to the service of the church. "Talk not to me," said he, "of a concern for religion, and a veneration for truth, when a man is already in possession of great preferment, and is expecting more. Reason and philosophy can accept with confidence no declarations of integrity and conviction, when a bribe has been received." How much such insinuations were

calculated to prejudice the public mind against the established faith, and the constituted teachers of the land, is sufficiently obvious.

That revered friend of Church and State, Mr. Wilberforce, having thought fit to publish "A practical View of the prevailing religious System of professed Christians in the higher and middle Classes in this Country, contrasted with real Christianity;" and the work itself obtaining a most extensive sale, as well from the known character of the writer, as from its own intrinsic merit both in matter and manner, Mr. Wakefield addressed a Letter to him, replete with scurrilous remark against the orthodox, and blasphemous insinuation against the peculiarities of the Gospel, and containing the following pompous declaration; "Days of restitution and refreshment, after so calamitous a period of supine ignorance, thralldom, and debasement of all that is noble and generous in man, have commenced their glorious career with rapid strides, and are marching with an acceleration that no tyranny can impede, from their goal in our vicinity to the precincts of the universe." Dr. Watkins replied to Mr. Wakefield, defending the creed of the orthodox, and noticing "the modesty displayed by this man of words, whether he is engaged in abusing others or in

praising himself; whose opinions on religion, not to say any thing of his politics, are certainly very ill adapted for the benefit of society, and cannot possibly be reconciled to Christianity without doing violence to its positive declarations and plainest injunctions."

Such was the spirit and temper of Gilbert Wakefield; himself a deacon, the son and ally of clergymen, and brother to the incumbent of Richmond in Surrey. He openly avowed his disbelief of the divinity of Jesus, the personality of the Spirit, and the depravity of the human heart; and declared, in his reception of the doctrine of the perfectibility of the species, his persuasion of the social evils arising from the existing modes of government and worship. Embracing or exceeding the system of Doctors Priestley, Disney, and Jebb*, he was admitted to the honours of the sitting in the school of modern philosophy, panegyricized by Dr. Aikin for benevolence, and eulogized by Dr. Parr for erudition.

* Sir Rd. Jebb, physician to the King, was cousin to the Doctor. His Majesty noticed the reforming rage of the latter to his relation: "Why, Sir Richard, your cousin reforms the church, reforms the university, reforms physic, reforms every thing, aye?"—"Please your Majesty, if he were in heaven," said the knight, "he would be a reformer." How true is it that heaven itself would not satisfy a restless spirit!

His countrymen might pity, though they did not interfere with his religious creed; whose simple elements, as discovered in the instruction of his children, seem to have been confined to an acknowledgment of Deity, and an abstract reverence for truth: but when, in his zeal to propagate his political tenets, he dealt in unreserved and seditious abuse of "the powers that be," the judicature of the day was compelled, from a sense of the duty which it owed to itself, to interpose its restraints. In 1799, he was committed to Dorchester gaol for a libellous publication. He returned to Hackney after a confinement of two years, and, projecting some fresh literary schemes, was seized with a disorder which soon brought him to that awful moment, in which he was to exchange the vanities of time for the realities of eternity.

8. The publication of Mr. Wilberforce gave rise to other controversy beside that of Wakefield and Watkins. Considered in itself, no work of a religious character could be less likely to awaken party spirit or uncharitable contention. It breathed good will towards all that believed in revelation, and loved their country; and while it did not conceal the predilection of its author for his own division of Christianity, it treated those who ranked under other stand-

ards with candour and moderation. It addressed Deists and Unitarians in terms, not calculated to irritate, but to soften; uniting the gentleness of moral suasion with the inflexibility of scriptural truth. Its grand object was to show the scanty, defective, and erroneous system of nominal churchmen; to contrast their principles and practices with their own formularies, and the character of their ancestors; to show the good effects of vital religion on the country in a political point of view; and to enforce serious reflection on all descriptions of persons from a consideration of the state of the times. No object could more worthily engage the attention of the enlightened senator and Christian patriot. But the writer must have been well aware, that in a country like England, whose bane and antidote at once it is to discuss all questions, religious and political, it is impossible to escape animadversion by the utmost exercise of caution and liberality.

The theological discussions, however, which followed, were favourable to the interests of true religion, while they indirectly promoted the perusal of the work itself; which, there is great reason to think, was of essential service in raising the tone of religion and morals in certain circles, while it was the instrument of

awakening a serious concern about their salvation in the breasts of many individuals. The Rev. Charles Daubeney, the respectable Minister of Christ-Church, Bath, and subsequently Archdeacon of Sarum, attracted considerable notice by sending out a work entitled, "A Guide to the Church," which contained much excellent matter, but proceeded from a different school in divinity to that of the devout senator, to whose popular essay it was intended as a sort of corrective. The Member for Yorkshire, with evangelic urbanity, avoided all questions at issue between Churchmen and Dissenters, and seemed to take it for granted, that all were genuine Christians who held the *essentials* of the Gospel, however they might differ in *circumstantials*. The Bath divine conceived this concession on the part of a Churchman to be too liberal; and was at pains to point out to his contemporaries, that much of the evil of the day was to be traced to the neglect of preachers and authors, in omitting to instruct their hearers and readers in the nature and consequences of schism. He was of opinion, that it was of vital importance to adhere to the discipline as well as the doctrine of the first ages of the Church; that the inquiry was not simply whether another candle had been lighted

besides that of the Gospel, but whether the candlestick was of proper form and material; that Dissenters in England stood on very different ground from anti-episcopalians on the Continent; and that, under all the circumstances of the case, they must be left to the uncovenanted mercies of God. However modern dissidents and separatists might differ from ancient Brownists, Anabaptists, and Quakers, it was easy to perceive that this author regarded their error as damnable. His language was dignified, his tone chastened, and his treatment of Mr. Wilberforce respectful. The two theologians were contrasted in their views of justification and other points: one had sat at the feet of Leighton; the other had attended the lectures of Bull.

The benevolent author of the "Practical View" knew how to appreciate what was excellent in his antagonist. But Sir Richard Hill, the Member for Shropshire, a warm and keen Calvinist, determined to vindicate his brother of St. Stephen's. He was offended at the general basis of Mr. Daubeney's divinity, which he considered as better fitted for the meridian of Rome. In his "Apology for brotherly Love, and for the Doctrines of the Church of England," he claimed for a servant of God in a

conventicle of the eighteenth century the right to be esteemed as a brother by the worshipper in the parish-church. He showed both the absurdity and impolicy of pushing the point of episcopacy too far, and tracing the descent of a bishop with the same accuracy as is usually applied to the genealogy of a race-horse; contending that such an hypothesis would unchurch half the foreign communions, and bring into doubt the validity of orders in our own country derived from prelates who had been baptized among Dissenters; not to add, that the failure of one link in the chain of succession would be attended with incalculable mischief. He was unwilling in matters of discipline to go beyond the nineteenth Article, which declares *that* a true church, “in which the pure word of God is preached, and the Sacraments are duly administered according to Christ’s ordinance.” He adverted to the place which the doctrines of grace should occupy in the plan of salvation; and remarked on Mr. Daubeney’s conduct in bringing a false quotation from a pamphlet, entitled, “Five Letters to the Rev. Mr. Fletcher,” written by himself. That the baronet was justified in noticing the latter circumstance, must be allowed on all hands; neither can the commendation be withheld from him of occasionally sublime, eloquent, and spirited

composition; but his natural facetiousness and indignant sarcasm were unfavourably opposed to the decorous manner of the two former writers.

Differing from all the three was the "Review of Mr. Wilberforce's Treatise," sent out by Mr. Belsham, who seemed to have taken the opportunity of a short address to Unitarians in the "Practical View," to attack those glorious truths of Revelation which must ever be dear to the penitent and believing soul. Defending what his party affected to call "Rational Christianity," he considered the doctrine of atonement, as held by the Church of England, as founded on divine implacability; levelled Christ through the whole of his existence to the rank of human nature; discarded the doctrine of the Holy Spirit's influence; and left man for acceptance to his own merit.

9. These publications, which made their appearance in the order in which they are noticed, more particularly interested theological readers during the latter half of the fourth decade; and their account may be closed by reference to a Letter to Mr. Wilberforce from Arthur Young, on the state of the public mind among the lower classes, and the means of turning it to the welfare of the state. This work was issued under circumstances which rendered it pe-

cularly interesting. Its author was the son of Dr. Young, a Prebendary of Canterbury, and born in 1742. The earlier part of his life was devoted to political economy and the study of agriculture. In 1792, he discovered his patriotism by publishing an able pamphlet, entitled, "The Example of France a Warning to Great Britain." He became Secretary to the Board of Agriculture, on its formation in 1793, an office for which he was peculiarly fitted by scientific attainment and practical skill. But as yet he had neglected to cultivate that sublimer knowledge, which is concerned about God's husbandry; which teaches, that the ground is cursed for man's sake—that Moab shall be trodden down, even as straw is trodden down for the dunghill—that Jehovah hath said, "Break up your fallow ground, and sow not among thorns"—that the Sower soweth the word—"that God blesseth the springing thereof—that when the fruit is brought forth, he putteth in the sickle, because the harvest is come—that he will gather the wheat into his garner, and burn up the chaff with unquenchable fire." The period at length arrived when this spiritual process was to engage the attention of the worthy Secretary. The death of a beloved daughter awakened his mind as from a deep sleep. He saw the vanity of

creature-comforts, and became anxious to secure an eternal good. Some religious friends, to whom he applied for direction, recommended to him the study of the holy Scriptures, with prayer and attention to ordinances: and he now became as anxious to supply the poor with the bread of life, as he had formerly been to promote their temporal sustenance. He desired an increase of churches, and of faithful Ministers. His benevolence towards his farmers and peasantry who surrounded his house at Bradfield, near Bury, in Suffolk, had always been conspicuous; but now he felt more immediately concerned for their spiritual and immortal interests. He maintained a large Sunday school which he personally superintended; and besides exhorting the children, opened his hall in the evening to their parents and friends for prayer and exposition.

Happily for England, the same benevolent desire to extend the knowledge of religion among the lower classes, and to attach them to the Church and Government of their country, by every means of lawful influence, which pervaded the breast of Mr. Young, operated powerfully in many characters in private life, forming the best bulwark against the errors of the day, and stimulating them to exertions for

which future generations might call them blessed. Thomas Bernard, Esq. a relation and confidant of the Bishop of Durham; Peter Waldo, Esq. of Leatherhead, lineal descendant from the founder of the Waldenses; and others, interested themselves in the education of the infant poor. But we shall more particularly notice under this head the plans of those friends to religion and morality, Mrs. Hannah More and the Rev. Wm. Gilpin.

About the year 1790, Mrs. More, being engaged with a party of friends in viewing the Cheddar rocks in Somersetshire—a wild and romantic natural scenery, where the Almighty seems, at some very distant age, to have rent the mountains asunder, and formed a long and deep ravine—was struck with the poverty and ignorance of the children, whose debasement so affectingly contrasted with the surrounding beauty and sublimity. On further inquiry into the state of the inhabitants, she found them in a deplorable condition of irreligion and profligacy of every description. One obvious mean of improvement, if it could possibly be effected, was the establishment of Sunday schools. After great pains, much reasoning, and trying misrepresentation from characters who could not understand her motives of action, she convinced

some of the poor, as well as others of their superiors, that the scheme was feasible and profitable. She particularly pressed upon the children and parents the duty of attending their parish churches; and at length, by considerable exertion, self-denial, and expense, she obtained the object of her endeavour. Every Sabbath, Mrs. More and her sisters, leaving their residence in the neighbourhood at an early hour, appeared among the rocks, like the guardian angels of the place fraught with errands of mercy, instructing, advising, reproving, and leading the infant population to the temples of the Lord. She then instituted female clubs, or associations, consisting of monthly subscribers and free contributors, which created a fund for the relief of the sick and aged, promoted habits of frugality, and afforded rewards for the young women on the day of their marriage, who had conducted themselves in a becoming manner. An annual festival was held upon the top of the rocks, which served as a periodical treat for a thousand children, while it interested their relatives in the success of the plan. A change soon became evident in the condition and morals of the poor. Their habitations were more cleanly, their dress more neat, their conversation less profane, and their attendance at public worship more regu-

lar. Instances of crime became less frequent. Some intelligent and active clergymen bore pleasing testimony to an alteration, of which they themselves were the first to reap the benefit; while the venerable Bishop of the diocese, and other superior individuals, approved of an undertaking in which zeal and prudence were equally conspicuous. Had the benevolent foundress escaped the charge of Methodism for all this exertion, from the envious, the ignorant, or the gay, she must have acted under some exclusive charter from the great Head of the Church. The charge, however, if any tendency to insubordination or fanaticism is intended by the term, is satisfactorily refuted by appealing to numerous works, written for the edification of persons in the higher and middle walks of life, and to many tracts, composed in a familiar style for the use of the poor, in which sound religious and political principles are constantly maintained.

Descended from Bernard Gilpin, known in ecclesiastic record as "The Northern Apostle," the Rev. William Gilpin enjoyed a sort of hereditary claim to the esteem of the lovers of true religion and the Church of England. Nor have there been many instances of characters who have been treated with more general re-

spect, not only by the devout class of his countrymen, but also by that fashionable circle with which he had little connexion. The latter circumstance was owing to his paternal conduct towards his pupils at Cheam in Surrey, as well as to his taste in the arts, and critical acquaintance with the picturesque, in the study of which he became the leader of a particular school. He was a prebendary of Sarum, and retired from more public life to an interesting parsonage at Boldre, in the vicinity of Lymington, where, on the skirts of the New Forest, and on the banks of a silver stream which flowed into the Solent, he had opportunity to gratify his taste in the perception of natural beauty.

But he had too deep a sense of his responsibility as a clergyman, to forget the duties of the pastor in the amusements of the artist. He found the foresters leading lives of impiety and dissoluteness, and, by the liberal co-operation of the neighbouring gentry, effected a system of reform. He constructed a house of industry, where the children were trained to habits of employment and order, and taught the principles of religion. He then built a school-house, and indemnified himself for the expense by various publications in art and divinity. Like Mrs. More, he drew up tracts for the instruction of

the poor; and by his exemplary attention to the spiritual and temporal wants of his neighbours and parishioners, was instrumental in the reformation of some abandoned characters. The life of this useful ecclesiastic was lengthened to the term of nearly eighty years. Of a venerable aspect and primitive manners, he well sustained the character of the father of his parish. As a divine, he was orthodox and devout; in doctrinal statement, Arminian; occasionally defective in his evangelical views; but conscientious in the discharge of his religious duties, remarkably kind to men of different persuasions, and to be had in honour as the biographer, not only of his eminent ancestor, but also of Wickliffe, Huss, Jerome of Prague, and Cranmer.

10. Among the plans of counteraction to the philosophical and moral evils of the time, may be noticed the endeavours of literary men, friends to religion and government, to purify the press, or to disseminate useful publications. Mr. Jones, of Nayland, in 1792, alarmed at the growing prevalence of democratical principles, was the author of "A Letter from Thomas Bull to his Brother John," which was industriously circulated throughout the kingdom. He also published a collection of Tracts by Leslie, Law, Norris, North, Horne, and himself, on the prin-

ciples and evidences of Christianity, the constitution of the church, and authority of civil government, under the title of "The Scholar armed against the Errors of the Time."

Nor was he less active, in conjunction with some other respectable characters, in the production of a new Review, called "The British Critic." In 1764, Sir Joshua Reynolds and Dr. Johnson established an association called "the Literary Club;" and as none were admitted members but persons of erudition, taste, and refinement, among whom were some of the Bishops, a sort of guarantee was afforded to the reading population, that such works as the club was known to approve would not offend against public faith and morals. But as these censors became less strict, or publications were multiplied, the character of the existing literature was to be sought in great measure from the report of the Monthly and Critical Reviews. These, however, became so much socinianized and democratical, that it was resolved to oppose them by "The British Critic," which commenced June 1, 1793. For its general learning and integrity, the names of Beloe, Nares, Gleig, Robertson, Woolaston, Vince, and Rennell, were a sufficient security*. But its talent was unequal, its style

* Reviewers reviewed, p. 42.

various, and its temper irritable; neither were its theological sentiments always such as genuine lovers of the Articles of the Church could approve; not to say, that, from a dread of fanaticism and methodism, it too often confounded friends with foes, in a manner neither creditable to its equity or discernment. The serious and devout were nevertheless pleased to find so respectable an ally on the side of religion and virtue, while they themselves were more immediately engaged in their respective circles, in building up the pure and spiritual temple of the Lord. Besides the attentive and pious observance of the fast-days enjoined by Government, many religious individuals, both among Churchmen and Dissenters, agreed to pray for their country at stated intervals. Several clergymen opened their churches for monthly lectures on the signs and duties of the times; and discovered that feeling of patriotism, of which they found so affecting an exemplar in their Saviour weeping over Jerusalem, and which must ever be a powerful principle in the breast of a devoted Christian.

Some pious clergymen in the west of England, aware of the importance of a faithful ministry to the prosperity of their Zion, agreed to establish a clerical education society, similar to

that in the north. It was instituted in December 1795, and extended its bounty to those alone who presented the following qualifications: a cordial persuasion of the truth and importance of the great principles of the Gospel, as expressed in the Liturgy, Articles, and Homilies; an attachment to episcopacy, and the discipline of the Church of England; and a possession of such natural talents as might render them capable of reaping the benefit of a literary education.

Other conscientious servants of Christ, remembering the command of their Master, to “preach the Gospel to every creature;” lamenting the guilt of blood which lay on their country from the continuance of the slave-trade; and bewailing the ravages of the war in which that country was engaged; longed to send out to foreign lands the glad tidings of salvation, and to speed among the heathen the triumphs of the Prince of Peace. A general meeting of dissenting ministers and others was held in London on the 21st of September 1795, which was followed by assemblies for worship, and the concert of preparatory measures. The preachers on these occasions were Dr. Haweis, Mr. Burder, and Mr. Greatheed. On the 25th, they proceeded to choose directors and secretaries, and una-

nimously resolved, that the first attempt of the society should be to send missionaries to Otaheite, or some other islands of the South Sea. Though this benevolent undertaking was principally instituted and conducted by nonconformists of different denominations, a few ministers of the Established Church lent them their countenance and support, considering the claims of a perishing world, and the inadequacy of the existing episcopal societies to supply its necessities. Their consistent co-operation was further secured by a regulation of the institution, that at every anniversary one of the sermons should be preached by a clergyman, and service performed in some church according to the national ritual*.

11. The agents of anarchy and infidelity were employed, meanwhile, in prosecuting their nefarious designs. Public meetings of persons, calling themselves "The London Corresponding Society," were held in different places. On the 26th of October 1795, forty thousand were collected in the fields between Islington and Copenhagen House, and harangued by their favourite orators in an inflammatory style. An awful proof of their seditious tendency was afforded on the 29th, when the King went to open the ses-

* Evang. Mag.

sion of Parliament. On this occasion a great crowd was assembled in the Park, who for the most part observed a sullen silence as the state-carriage passed. Instead of huzzaing they hissed, and some cried "Bread"—"No war"—"No King!" Opposite the Ordnance-office, a bullet, probably discharged from an air-gun, perforated the glass, without, through a merciful Providence, doing further injury. His Majesty was remarkably composed, and read his speech with peculiar correctness. At his unrobing afterwards, it became the theme of general discourse, in which the King joined with less agitation than his nobles. On resuming his seat in the carriage with the Earls of Westmoreland and Onslow, George the Third displayed a magnanimity and piety which were very edifying. "Well, my Lords," said the Monarch, "one person is proposing this, and another is supposing that, forgetting that there is One above us all, who disposes of every thing, and on whom alone we depend *." His Majesty was in the habit of referring his safety to a superintending Providence; and when cautioned in his walks and rides, on account of the number of disaffected characters, was accustomed

* Holt's Life of George III. vol. i. p. 376.—Earl Onslow's account.

to observe, that “God was his shield,” or to express his confidence in some devotional language, strongly contrasting with the atheistic turn of the conversation of the day, and showing that his allowed constitutional courage was sublimed by religious feeling.

12. In conformity with such sentiments, he ordered a day of public thanksgiving to Almighty God, for the signal and repeated victories which his fleets had obtained. While the politician bore testimony to the astonishing prowess discovered by the officers and sailors, the serious and devout part of the nation recognised the faithfulness and protection of that Jehovah, who had listened to the prayer of his church, and of whom it is said, “He shall deliver the island of the innocent.”—Job, xxii. 30.

On the 19th of December, the solemn and joyful procession to St. Paul’s cathedral began by parties of gallant tars, bearing on artillery-waggons the signs of triumph: the first set consisting of two colours taken from the French; the second, of three from the Spaniards; and the third, of four from the Dutch; each followed by the lieutenants who had served in the respective engagements in which they were won. Next came a detachment of marines, with music playing; and then the admirals in their car-

riages—Lord Duncan, Sir C. Thompson, Sir R. Onslow, Sir A. Gardner, Sir T. Pasley, Sir R. Curtis, Sir H. Nelson, Lord H. Seymour, Caldwell, Waldegrave, Hamilton, Goodall, Young, Lindsay, Gambier, Bazeley, and Captain Sir H. Trollope. The naval part of the procession was followed by the two Houses of Parliament, the Royal Family, and their Majesties. The standards, thus offered to the Lord of Hosts in the metropolitan temple, amid the ringing of bells, roar of cannon, music of instruments, and shouts of the people, were at once affecting memorials of some of the most sanguinary contests in which man hath been engaged with his fellow, and of national gratitude to that Being “whose is the greatness, and the glory, and the victory, and the majesty*.”

13. The intimate connexion between the political and religious circumstances of the time has given somewhat of a secular air to this portion of the narrative. We now resume the more appropriate task of noticing the lives and characters of select divines; endeavouring to preserve, in its execution, a spirit of candour

* On this occasion Mr. Pitt conversed with Nelson on the very spot where the remains of the latter were afterwards deposited.

towards men of all parties; and mainly intent on tracing the progress, through their instrumentality, of pure and undefiled religion.

The fourth decade opened with an interesting event in the history of the Church, in the elevation of Dr. Horne to the see of Norwich. George Horne was son of the rector of Otham, in Kent, where he was born in 1730; and after obtaining a Maidstone scholarship in University College, Oxford, removed thither at the early age of fifteen, and succeeded to a Kentish fellowship, at Magdalen, in 1750. In 1752 he graduated as master, and the next year entered into holy orders.

At this period, he was distinguished for his piety and acquaintance with experimental religion. He was much in prayer and holy meditation; and in his studies kept professional objects in view. His company was rendered pleasant to some religious young men with whom he associated, by a playful wit, lively imagination, and striking adaptation of scriptural phraseology to passing circumstances. Believing that the Hutchinsonian scheme was favourable to just views in divinity, he was zealous in its promotion, and supported it by some ingenious illustration and erudite observation. But, in after-life, he retracted some of his sentiments on

this subject as fanciful, and dwelt on truths more sober and profitable. If, as a young man, his suavity of manners and amiableness of temper gave a peculiar charm to his society, his correspondence was not less agreeable, as in his letters he had the happy art of blending sportive remark with sage admonition. His heart being filled with love to his Saviour, he willingly endured the sneers of laxer characters, who however were constrained to admire his general behaviour, and respect his learning. His fellow collegians knew that his attainments were ornamental to their society; and if they saw in him at one time the devotional abstraction of a Thomas à-Kempis, they witnessed at another the scholarship of an Usher. He obtained high reputation as a preacher, on account of the excellence of his compositions and the gracefulness of his elocution. Having served the office of Proctor, and taken the degree of Doctor in Divinity, he succeeded Dr. Jenner in the presidency, in January 1768. In 1771, he was appointed Chaplain in ordinary to His Majesty; and in the following year published a Letter to Lord North, reprobating the plan for relief in the matter of subscription, so zealously advocated by the latitudinarian divines.

On his advancement to the academical dig-

nity of Vice-chancellor, he became acquainted with the noble Premier, who was also Chancellor of the University, and through his recommendation was promoted to the deanery of Canterbury in 1781. He was now in a situation in which, by his eminent abilities and exemplary piety, he might benefit both the Church and the University. He was a frequent preacher both at Oxford and Canterbury, and often occupied London pulpits with much acceptance. Venerated by the clergy and esteemed by the laity, the excellent character of the Dean could not escape the notice of a discerning Monarch; and in 1790, upon the translation of Dr. Bagot to St. Asaph, he was recommended to the vacant see of Norwich, and soon after his consecration resigned his presidentship*.

But Dr. Horne was now in his sixtieth year; and it was among the darker dispensations of an infinitely wise God, that one formed to adorn the episcopal bench of his country, was not advanced to that exalted dignity till both mind and body bore evident symptoms of decay. His friends saw with concern the declining state of his health, nor was he himself insensible to the change. When mounting the steps of his episcopal residence, he intimated with a placid

* Jones's Life of Horne.

smile that he should not have to ascend them very often. He retained a humorous playfulness to the last; and one day, walking in his grounds with some clerical friends, he found it difficult to unlock a door, on which two or three tendering their assistance, he archly replied, "What, you wish to rob me of the power of the keys!"

Though suffering from indisposition, he continued to compose, and sent out "Observations on the Case of the Protestant Dissenters, with reference to the Corporation and Test Acts." He also prepared a Charge to be delivered to his clergy at his primary visitation; but being prevented from reading it, issued it from the press. On his arrival at Norwich, the secular and latitudinarian clergy were much alarmed, knowing his character for piety and orthodoxy. Doubtless, had it pleased divine Providence to lengthen his days, they would have witnessed in their mitred pastor much of that devotion, zeal, and heavenly-mindedness, which distinguished his great predecessor Hall; but, like him, he had withal so much Church-of-Englandism, and such conception of the Aaronic priesthood, that many would have been offended. He made three visits to Bath, where he died on the 17th of January 1792.

As to his religious character, it is to be observed that he was ever aware of the danger that

Religion, like her Lord, might be crucified between two thieves, and wished his piety to be equally preserved from lukewarmness and fanaticism. But it must be added, that this amiable and excellent divine seemed to suffer from professional advancement, and that the scenes and avocations of exalted rank were rather injurious to his spirituality. When only fellow of his college, his love to Christ and his saints shone forth with the most edifying ardour. He could rebuke, or comfort, or exhort, or persuade with exemplary faithfulness. Advanced to the presidency, he was indeed an ornament to the convocation, and showed his paternal regard to the juniors of the University by publishing "Considerations on the Life and Death of St. John the Baptist;" in a course of sermons, which were correct in sentiment and elegant in diction, but not so searching in application as might be expected from so religious an instructor. But the great fault of Dr. Horne was, not that he wanted the touch of a master, or the skill to manage his colours, but that he seldom condescended to paint a plain cabinet picture, and too much sacrificed utility to effect by aiming to produce a splendid altar-piece.

It must, however, be confessed, that his "Commentary on the Book of Psalms" is a

work unrivalled in its department for beautiful illustration, sweet remark, and devotional unction. It is in his best manner, uniting the grace of Massillon in the French school, with the spirituality of Venema in the Dutch, and will render his name dear to the recollection of English Christians for its evangelical exposition of those sublime songs.

14. To Dr. Horsley we have already referred, as elevated to the see of St. David's, in consequence of his successful combat with Dr. Priestley in the theological arena. The Charge which he delivered to his clergy at the primary visitation in 1790, and which was afterwards published, caused a greater sensation among the friends of religion, than had been produced by any similar event since the best age of the English Church. Its character was so truly episcopal, its doctrine so evangelical, its reproof so faithful, and its language so nervous, that it appeared as if one of those dignitaries, of whom the King said, "There were giants in those days," had risen from his grave, and caused the old walls of St. David to resound with his orthodox instruction. How must the Pembrokeshire clergy have been struck when his Lordship thus addressed them!

"Both these maxims—that practical religion and morality are one and the same thing;

and that moral duties constitute the whole, or by far the better part of practical Christianity—both these maxims are erroneous. The first, most absurdly separates practice from the motives of practice. The second, adopting that separation, reduces practical Christianity to heathen virtue; and the two, taken together, have much contributed to divest our sermons of the genuine spirit and savour of Christianity, and to reduce them to mere moral essays: in which moral duties are enforced, not, as indeed they might be to good purpose, by scriptural motives, but by such arguments, as no where appear to so much advantage as in the writings of the heathen moralists, and are quite out of their place in the pulpit. The rules delivered may be observed to vary according to the temperament of the teacher. But the system chiefly in request with those who seem the most in earnest in this strain of preaching, is the strict, but impracticable, unsocial, sullen moral of the Stoics. Thus, under the influence of these two pernicious maxims, it too often happens, that we lose sight of that which is our proper office, to publish the word of reconciliation, to propound the terms of peace and pardon to the penitent; and we make no other use of the high commission that we bear, than to

come abroad one day in the seven, dressed in solemn looks and in the external garb of holiness, to be the *apes of Epictetus*. I flatter myself, that we are at present in a state of recovery from this delusion. The compositions which are at this day delivered from our pulpits are, I think, in general of a more Christian cast than were often heard some thirty years since, when I first entered on the ministry. Still the dry strain of moral preaching is too much in use, and the erroneous maxims on which the practice stands are not sufficiently exploded."

The first edition of this memorable Charge was sold off immediately, and a second loudly called for. As one instance among many of its acceptableness, Wm. Taylor, Esq. of Portwood Green, near Southampton, a zealous and active character, bought up a great number for his private distribution. But we must not omit another interesting circumstance connected with its publication. Seven pious and able individuals, being engaged in a conversation occasioned by his Lordship's Charge, and hailing the dawn of more glorious days for the Church, agreed to publish a tract, entitled, "The Nature, Extent, and Province of human Reason considered;" which, for logical acumen and

sound religion, was not easily to be rivalled. The authors, who concealed their names, but gave their initials, dedicated it to the Bishop, speaking in high terms of his exertions in the cause of divine truth. They thus concluded the Preface: "Your Lordship is not addressed in these lines with the contemptible voice of adulation, of ecclesiastical bigotry, or of ignorant superstition. We address you as one of the fathers of our Church; whose primary object is not its emoluments, nor its dignities, nor its political consequence in the civil constitution, but the preservation of its fundamental truths, the perpetuity of its discipline, and the religious character of its members. As such, we venerate your office, we admire your intellectual powers, we respect your person, and we pray for the blessing of Heaven upon your indefatigable exertions for its honour and success." Signed C. D.; D. P.; W. J.; E. H.; T. H.; J. C.; R. E.

In this demonstration of regard for his Lordship, the editors were fully justified; and the devout and serious throughout the country shared in the hope that the advancement of so profound a scholar and correct a divine would be highly beneficial to the cause of religion. How far their expectations were realized,

may best appear by a reference to his public and private character.

As a prelate, he was independent in his principles and practice. He cared little what others thought on any given subject; but adhered to his own opinion with a tenacity only to be equalled by the boldness of its avowal. The consequence was, that he offended and pleased all parties by turns. High-churchmen were gratified by the dignified manner in which he maintained all questions of ecclesiastical privilege; by his zeal for episcopacy; by his powerful defence of orthodoxy, and keen opposition of heresy; by his remarkable attention to pontifical exterior, and by his demand of obsequious submission from the commonalty and laity to their temporal and spiritual governors. When advocating the cause of the depressed Scotch Bishops, contrary to the sentiments of his patron Thurlow; when pleading the rights of the London clergy; when declaiming against the iniquities of the slave-trade; or thundering his anathemas against French republicans and English levellers; his scornful brow, sonorous voice, vehement eloquence, and undaunted demeanour, marked him in their eyes as the Gregory Nazianzen of the English Church. On the other hand, they

were occasionally scandalized by his clear exhibition of Gospel truth; by the kindness with which he treated several clergymen who were regarded as fanatical preachers; and above all, by the ridicule which he poured on their hackneyed invectives against Calvinism, and the expression of his conviction, in common with Bishop Burnet, that Predestinarians and Supralapsarians might be good members of an Anglican establishment as well as Arminians and Remonstrants.

The evangelical clergy beheld him one hour with sentiments of affection, but the next with feelings of regret. They loved him for his honest defence of catholic truth, his literal acceptance of the Articles, his pious exposition of Scripture, and the glowing zeal with which he contended for the grand characters of human redemption; but they were sorry when they heard him spend so much time in critical explanation, that he seemed to have little left for practical application; they were vexed, when they perceived that his speculations were unprofitable, and even fanciful; and especially when he presented the spectacle of a great divine, who, confident in his own powers, seemed more anxious to find an adversary with whom to grapple, than an associate to encourage in

their common warfare. They lamented too that a Bishop, who deprived the Dissenters of their usual plea drawn from the unfaithfulness of spiritual governors, should indulge in language against Puritans and Puritanism as unnecessary and irritating, as it was unwarranted and akin to the intolerance of a Laud, but averse from the prudence of a Tillotson. They praised him for joining his more experimental but not less orthodox brother Horne, in showing how David testified of Jesus; but they considered him as violating good taste and sound theology, when he condescended to mix with his sublime interpretations the antipathies of a political pamphleteer. There remains but another part of his character, which we would touch with a delicate hand. The pious, the feeling, and the good, were grieved that Dr. Horsley should be reported to want that blessed meekness which the Gospel inculcates; that he should be represented as speaking unadvisedly with his lips; or that he should be considered as partaking in public life of the ambition of a courtier; and in private, of the trifling relaxation of a fashionable circle. But we rather delight to hand him down to posterity as the conqueror of Priestley, the champion of our Establishment, the commentator of Hosea, the biographer of Newton,

and the successive ornament of the sees of St. David, Rochester, and St. Asaph. Nor would we omit, that the latter cathedral (desecrated as it formerly was by the Cromwellians, when its throne was made a stall for calves, and its font a trough for horses) was repaired and beautified by the paternal care of this prelate, with so much architectural skill and tasteful decoration, that the intelligent worshipper may exclaim, in more senses than one, "How amiable are thy dwellings, thou Lord of hosts!"

15. To Dr. Watson, Bishop of Llandaff, the tribute of respect is due for an able stand against Infidelity in general, and for the most popular answer to Thomas Paine in particular. He had distinguished himself by a series of Letters addressed to Gibbon, under the title of "An Apology for Christianity." In this work, his argumentation is unanswerable, and his style forcible; and never perhaps was a happier mixture of the keenness of the antagonist with the urbanity of the gentleman. Throughout the whole of the combat, he presented the idea of an ancient knight, who carried sentiments of honour and politeness so far towards his adversary, that he might run the risque of leading the spectators to doubt, whether he had not more regard for the traitor than was consistent

with a faithful liege, or perhaps raise a question in the traitor's own breast of the sincerity of the champion. Certain it was, that Gibbon himself felt constrained to acknowledge his liberality, and to express himself sensible of the manner in which the dispute had been conducted; which produced so gracious a reply from his Lordship, that the King, who was as jealous for the honour of religion as any man in his dominions, hinted to him at a levee, that "he thought it an *odd* letter," at which his Lordship was much offended*.

As an university professor and a bishop, his character was singular. He piqued himself on maintaining the old Whig principles in Church and State. He considered his brother Horsley as a bigot in religion and a tyrant in politics; and reprobated the French war as strongly as that prelate advocated it. As a statesman, he always defended the right of private judgment; as a theologian, he considered episcopacy a mere matter of expediency; and as divinity professor, he would not permit the candidates for degrees to appeal to the Articles of their own Church more than any other, but holding up a little pocket Bible, was accus-

* Memoirs of himself.

tomed to say in Latin, "Mind the sacred Volume." By the orthodox, his religious principles were suspected to be socinianized; while to the Dissenters he was a constant theme of admiration; and as he was withal free to deliver his opinion on men and things, and discovered an independent spirit towards those who opposed his plans, it is not surprising that he never received that promotion to which he deemed himself entitled.

But whatever difference of opinion might be entertained of the merits of Watson by opposite parties, there was but one sentiment throughout the whole kingdom on his "Apology for the Bible," in reply to the "Age of Reason." It had an extensive sale, and went through many editions. The critics were pleased with the versatility of talent discovered in the work. In his former "Apology," he had to deal with an accomplished patrician in the republic of letters; in the latter, he was contending with a seditious plebeian: accordingly, in the one instance he displayed information which scholars must respect, and in the other used arguments which the multitude might comprehend. His services were thus warmly noticed in a first-rate publication of the day.

“ Yet all shall read, when bold in strength divine,
 Prelatic virtue guards the Christian shrine;
 Pleas'd from the pomp of science to descend,
 And teach the people as their hallow'd friend;
 In gentle warnings to th' unsettled breast,
 In all its wand'rings from the realms of rest,
 From impious scoffs and ribaldry to turn,
 And reason's age by reason's light discern;
 Refix insulted Truth with temper'd zeal,
 And feel that joy which Watson best can feel *.”

16. The testimony of gratitude would be wanting to another eminent prelate, if we omitted the name of Shute Barrington, sixth son of John, first Viscount Barrington, and born in 1732. Receiving his education at Christ Church, Oxford, he proceeded Master of Arts in 1756, and Doctor of Laws in 1766. Three years afterwards he was promoted from a canonry of St. Paul's to the see of Llandaff; whence, in 1782, he was translated to Salisbury, and finally, in 1791, to Durham.

His Lordship was aware of the dangers which threatened our venerable establishments from the prevalence of sceptical and democratical philosophy. He was of opinion with his brother Porteus, that more was to be done by stemming the tide of practical infidelity which was inundating the higher circles, and by bet-

* Pursuits of Literature, p. 230.

tering the condition, informing the minds, or improving the habits of the lower; than by all the declamations which could be uttered against abstract principles. He was a generous benefactor to Salisbury cathedral; and, when removed to Durham, encouraged plans of public and private liberality. But we are chiefly concerned to notice a charge delivered by his Lordship in 1797, as a specimen of his able and pious exhortations to his clergy. Speaking of the increase of infidelity, he says, "I will not refer it to the manners, the luxury, or the licentiousness of the times; because, whatever may be ascribed to their influence (and happy would it be if we could deny their influence), yet such causes have been too general in all periods of the Gospel since the primitive ages, and therefore are too unappropriate for the effects in question. I would rather bring the inquiry home to the bosom of every individual, and appeal to him, after what I shall suggest, whether the consequences which we have to lament, are not more owing to an almost universal lukewarmness and indifference in Christians respecting the essentials of their religion, the peculiar grounds of their faith, of their hopes, and their fears, than to the ability, the arguments, or even the perseverance of the enemies

of Christianity." He then goes on to refute the leading principles of "The Age of Reason," in a truly evangelical strain; and having remarked on the proud and callous spirit of sceptics, observes, "It is this ignorance of self, and the self-sufficiency which accompanies it, that create a perfect inaptitude to receive the truths of the Gospel. No one can heartily believe the Gospel, who is not predisposed to believe in a Saviour. To believe in a Saviour, he must entertain a deep sense of the depravity of sin; he must know his danger of not being saved; he must be convinced that he cannot be saved by himself; he must be conscious of his great want of a Saviour, and must be very anxious to secure his salvation: with these dispositions, he will readily close with the conditions offered him by the Gospel—the conditions of acceptance through faith in Christ. But how is he to obtain these predispositions? Not from nature—not from natural wisdom—nor the world's philosophy. They are too apt to carry the mind in a very contrary direction; and to lead to self-honour, self-applause, and to any thing rather than to self-humiliation. 'The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned.' How, then, is he to ob-

tain these predispositions? From revelation only, with the concurrence of God's grace. 'Faith cometh by hearing, and hearing by the word of God.' From the Gospel alone will he form just views of human nature and himself; from the Gospel alone will he learn to raise to its proper height the standard of religious and moral duty, and to lower the measure of human merit. But these dispositions being once derived from Scripture, and confirmed by a rational examination of Scripture evidences, and enlightened by the assistance of the Holy Spirit, he receives most cordially, and most thankfully, the great truths of the Gospel—Christ's power to save, and the sinner's hope of pardon. He now for the first time perceives, how 'he that believeth in the Son of God, hath the witness in himself;' and is experimentally convinced, that an unbeliever's doubts arise, not from defect of evidence, but from want of feeling."

17. With a disposition to preach the word, like that of a Beveridge or a Wilson in a former age, and a spirit much grieved at the irreligious sentiments and practices of the higher orders, Dr. Porteus, who had been translated to London in 1787, delivered a course of Lectures at St. James's Church in 1798, and the three fol-

lowing years, during the season of Lent *. His subjects were taken from the Gospel of St. Matthew, and the discourses themselves were mostly of an expository nature. Though the divinity was defective in some points, and his Lordship's views of justification were certainly less clear than at a later period, yet devout men of all classes felt a sincere pleasure in seeing so distinguished a prelate exerting himself at an advanced age to oppose the crimes, and vices, and follies of metropolitan circles. From three to four thousand persons generally attended. Many of them were of exalted rank, and acquainted with his Lordship. Having been eye-witnesses of his moral conduct, gentle manners, early retirement from parties, and general opposition to abuses of the drama and Sunday revels, they were disposed to listen to his admonitions; nor were those admonitions without visible effect. His observations on the daughter of Herodias dancing before a dissipated court, caused considerable sensation among his audience. As these lectures were delivered on particular days in the course of the season, many clergymen were at liberty to attend them, who were much edified at the example of zeal and diligence set by their venerable diocesan. The

* Zeal without Innovation, p. 240, N.

instant he mounted the pulpit the profoundest attention marked the whole assembly; and when he named his text, every look was rivetted on the preacher. There was a charm in his portrait and manner which aided the effect of his instruction on a tasteful auditory. His neat exterior, handsome feature, piercing eye but ill-concealed by the intervention of a plain pair of tortoise-shell spectacles, changeful tone, and compressure of the fore-finger and thumb of the right hand when he enforced his exhortation by appropriate action, joined to a distinct articulation, were recommendatory appendages in the minor criticism of politer listeners; while graver characters prayed for a blessing on the congregation, and speculated on the advantages likely to ensue to the cause of religion and virtue from the supernumerary labours of a Right Reverend Father in the Church, and Privy Counsellor in the State, at the eventful period of foreign warfare and intestine commotion.

18. Among the divines of equal or approximating rank, none could more powerfully contrast with Beilby Porteus as to appearance and manner, however assimilated to him in the love of a common Saviour, than Isaac Milner. This extraordinary man first saw the light in the same town which had given birth to his excel-

lent brother, being born at Leeds in the year 1751. He used to accompany his brother when a lad to the grammar-school, and discovered ability in acquiring the rudiments of a classical education; but on account of the death of his father, and the straitened circumstances of his mother, he was removed from scholastic study to a woollen manufactory. After a time, however, the fraternal kindness and filial consideration of Joseph Milner, were shown in his prosecuting the plan of their deceased parent, and providing for the further instruction of his younger brother, whom he took under his own tuition as head master of the grammar-school of Hull. Isaac profited by this circumstance, and in 1770 was admitted of Queen's College, Cambridge.

Here it soon appeared that he would rank in the very first order of minds. In 1774, on taking his bachelor's degree, he was not only senior wrangler of his year, and first Smith's prize man, but so much distinguished himself by his exercises as to obtain the epithet *incomparabilis*. Elected fellow of his college in 1775, and serving the offices of moderator and proctor, he was chosen in 1783 the first Jacksonian professor, and proved that his skill in experiment equalled his attainment in science and progress in lan-

guage. In 1788 he was raised to the mastership, and in three years afterwards to the deanery of Carlisle; which academical and ecclesiastical honours were followed by elevation to the Lucasian chair of mathematics.

But his was a higher distinction than succession to the scientific throne of a Newton and a Barrow. Accustomed to the accuracy of mathematical demonstration, he yet knew the full value of moral evidence, implicitly received a revelation grounded on credible testimony, relied on truths incapable of proof, and contended for mysteries above his comprehension. Skilful to trace chemical affinities, he was solicitous to find in his own spiritual elements an elective attraction to the different members in the Church of Christ. Versed in optical experiment, he esteemed it his privilege to apply the telescope of faith to his mental eye, as one who now saw through a glass darkly, but hoped soon to see face to face. Gratified with chromatic phenomena, he regarded the bow in the cloud as the token of the everlasting covenant, and desired to walk in that fair composite light of truth, in which he might have fellowship with believers without undue attachment to his own division of her celestial rays. Studious of mechanical power, he rejoiced to have been made

the subject of a force that could overcome the inertness of human apostacy. Acquainted with the hydraulic laws, he felt the need of an internal fountain, springing up into everlasting life. Adequate to historical discussion, he saw that the true use of tradition or record lay not in the gratification of a vain curiosity, but in their application to the doctrine of a superintending Providence; and was qualified, as well by soundness of judgment, acuteness of penetration, and extensiveness of research, as by theological correctness, and an ardent esteem of the character of his deceased brother, to carry on the work of "The History of the Church of Christ."

His memory was retentive, his language significant, his wit ready, his wisdom consummate. His mind was truly independent, and he had a native stock of power that could master any difficulty which presented itself in literature or in science. But, unwieldy in bulk, plain in feature, uncouth in manner, he was withal the subject of a nervous excitability, which incapacitated him from benefiting the Church to the extent of his wishes by more efficient personal exertion. He was a weighty, eloquent, and original preacher. When resident on his deanery, multitudes listened with pleasure to his voice, as he caused the sound of the Gospel to

echo through the ancient aisles of St. Mary. But the importance of his character was principally felt in that university of which he was so bright an ornament, where he brought it to bear on various questions affecting the interests of religion and morality. While he cheered with the purest beams of evangelic Protestantism the old walls of Margaret of Anjou, he stood himself like a grand academical bulwark, beneath whose frowning battlement junior gownsmen might play with effect their lighter artillery against the enemies of the common faith.

19. Pious students found another patron and guide in the person of the Professor of Civil Law, the intimate companion of the Master of Queen's, and worthy of that intimacy on the double account of religion and information. Joseph Jowett, born in 1750, was the pious son of a pious father, who intended him for the service of the sanctuary, and with this view sent him about the age of nineteen to Trinity College, Cambridge; where he applied so diligently to his studies, that Dr. Postlethwaite, his tutor, recommended him to Dr. Halifax, of Trinity Hall, as a fit person to undertake the office of tuition, and uphold the credit of that establishment. Though the prospects held out to him by this arrangement were such as seemed likely to

merge the parochial in the academical character, and in some measure to contravene the original plan of his education, yet he was induced to accede to the proposal of his friends ; and being elected fellow in 1775, in the room of Halifax, he was enabled to render service to the Church in another direction, and to lay the germ of future usefulness in the minds of such pupils as might be led by respect for his talents, and gratitude for his kindness, to listen to his salutary instructions and able criticisms. His predecessor, who had been successively professor of Arabic and civil law, had distinguished himself in the university pulpit by preaching against the attempt to abolish subscriptions, in 1772 ; and in 1781 was advanced to the see of Gloucester. Resigning the latter chair in consequence of this promotion, he was succeeded by Dr. Jowett, who soon proved to the sons of Granta that they had lost nothing by the change either in law or divinity. This amiable man and sound divine was collated, in 1795, to Wethersfield, in Essex, where he usually spent the summer vacations in the conscientious discharge of pastoral duties.

20. In a divinity-act kept by Isaac Milner under Dr. Watson, he was opposed by Henry William Coulthurst ; a tribute to whose memory may not improperly follow the notice of the two

latter theologians, as a clergyman of considerable scholastic attainment and orthodox piety; and if not ranking so high in evangelic sentiment and practice, yet eminently qualified for the important station in which Providence was pleased to place him, a lover of good men and a proclaimer of Gospel truth on the qualified Arminian basis.

He was a native of Barbadoes, but educated at Hipperholme, near Halifax, being of Yorkshire parentage. He was sent to St. John's College, Cambridge, and distinguishing himself in the university, became fellow of Sidney, where he afterwards respectably sustained the office of tutor. As minister of St. Sepulchre's, Cambridge, his pulpit addresses were much esteemed. In 1790, he was inducted to the vicarage of Halifax, and in the following year admitted to the degree of doctor in divinity. His new incumbency gave him great influence and authority. He was a magistrate in his own right, and ecclesiastical superior of twelve chapels of ease, beside his own church, in which his chaplains preached in rotation on the first Wednesday in the month. As several of these were clergymen deeply impressed with the awful responsibility that attached to their function, they were thankful for the superintendence of so

judicious and liberal a divine; while, on the other hand, his urbane demeanour, kind disposition, and conversational talent, conciliated the good will of some who were less serious, and endeared him to many laymen of wealth and respectability, with whom he was brought into frequent contact by the publicity of his character*.

21. Possessing the same orthodoxy and loyalty, though moving in a more limited sphere, Sir Adam Gordon may be noticed as an active and useful clergyman. He was born in 1745, heir and successor of Sir John Gordon, Baronet, of Dalphollie; which estate had been severed from the title. Taking holy orders, he became rector of Hinxworth, Herts, prebendary of Bristol, and incumbent of West Tilbury, in Essex. Here he was diligent in educating and catechizing the infant poor, visiting the sick, and administering relief to the distressed. In 1791, he published a work on morals and manners, intended as a contrast to the dangerous system of Lord Chesterfield, and showing the superiority of Christian polish to the hypocritical varnish of the man of the world. This was followed, in 1793, by a sermon against republican principles, pointing out the plain duties of wise and Chris-

* Christian Observer for 1817.

tian subjects. And finally, in 1796, he endeavoured to benefit that church of which he was a zealous and devoted member, by modernizing the language of the Homilies in the form of short discourses.

22. Our attention having been hitherto directed to ministers of exalted rank or scientific eminence, whose services more immediately marked the fourth decade, the narrative may be extended in the record of a few faithful pastors who held inferior stations in the same establishment.

William Alphonsus Gunn was born September 29, 1760, at Rotherhithe, in Surrey, the residence of his mother, who was the daughter of a respectable ship-builder; but his father descended from ancestors in the Isle of Orkney, and was successively an officer in the royal navy, and in the service of the East India Company. The latter died in China while his son was yet in his infancy; who, having experienced at three years of age two remarkable deliverances from injury both by fire and water, was placed under the tuition of a schoolmaster of some repute at Limehouse, with whom he continued till the death of his mother in 1771. He was not at this period without religious impressions, which, after the manner of youth, were too often

slighted ; but he gained some evangelical knowledge under the ministry of a Mr. Brewer, of Stepney, whose meeting was attended by his fond and indulgent mother. As he grew up, he felt a strong desire to become a minister of the Church of England : his reasons, however, for his choice were not very clear ; while the narrowness of his circumstances seemed unfavourable to such a destination. He was now left under the guardianship of a Quaker, who took but little interest in his charge ; but a maiden aunt, his father's sister, was disposed to show him kindness. Both discouraged his predilection for the sacerdotal office ; till at length his guardian declaring that he would give the boy up, Margaret Morris, a cousin of limited income, generously undertook to gratify his wish by enabling him to study at the grammar-school at Guildford, and afterwards to enter at Magdalen Hall, Oxford.

He improved this season by prayer, meditation, and theological reading. In the vacations, he resided with his cousin at Deptford, and received much instruction under the ministry of Dr. Conyers. Having kept all his terms, he was necessitated, though a fair scholar, to quit the university without a degree, having spent his own little property, as well as drawn con-

siderably on that of his cousin. But being a holy and humble man of heart, he was not grieved above measure, but committed his way unto the Lord, who made it to prosper. Becoming usher to an academy at Wandsworth, in Surrey, the master pressed upon him the duty of entering into orders to increase the respectability of his seminary, and promised to obtain him a title. He was accordingly ordained by Dr. North, Bishop of Winchester, to the cure of Chobham and Bisley, on Sunday, June 22, 1783, and admitted priest in 1785.

He remained at this curacy but a short time, removing to Farnham, which he served conjointly with Odiham, in Hampshire. His income from both these places was no more than thirty-six pounds a year; and having left the academy and taken up his abode at Farnham, he opened a day-school for further supply. But no man needed less of this world's good to contribute to his daily comforts, for the life that he lived in the flesh he lived by faith in the Son of God; and he knew that the Lord had made with him an everlasting covenant, ordered in all things and sure. At first his labours were acceptable to the generality of the parishioners, and some who had long sat in darkness began to see a new and marvellous light. But after

a time his fidelity became so offensive to the worldlings, and so searching to apostates, that by repeated solicitations to the rector they succeeded in obtaining his dismissal, though his morals were irreproachable, and his attention to the discipline of the church sincere and exemplary. He continued, however, for some time longer the care of his school, and the cure of Odiham, whither many who had received benefit from his teaching were wont to follow him, as a shepherd doubly endeared by the difficulties which he had undergone for their sake.

But the Master of the vineyard had other work for his chosen servant to perform. Having become known as a faithful preacher by occasional visits to London, he was invited to become a candidate for the lectureship of St. Mary Somerset's, in Thames Street. He would, however, have declined the invitation, had not a notice to quit the curacy of Odiham unexpectedly occurred at the very same time, which he regarded as a direction from Providence. He proposed himself, therefore, as candidate, and was elected in 1793 by a considerable majority. Such, nevertheless, was his partiality for Farnham, that he did not immediately relinquish either his abode or his school; and even after he became more intimately connected

with the metropolis, he retained his old apartments, and frequently excused from London to visit his Christian friends in the country.

Immense crowds attended his lectures, and he was the honoured and happy instrument of turning many to righteousness, especially among the younger part of his audience. Soon after his settlement in London, he became curate to Mr. Newton, and commenced a friendship which was supported by the constitutional kindness and affection of both parties, as well as enhanced by the most endearing and important sympathies of Christian connexion. His opportunities for usefulness were further increased, in 1797, by his election to the Thursday evening lectureship of St. Margaret's Lothbury, and, in 1804, by an appointment to the evening duty at the Broadway Chapel, Westminster.

His health was naturally tender, and in 1798 he was seized with an illness which caused great anxiety to his friends, who apprehended it might terminate in a decline. He resorted to the Hotwells, Bristol, where the waters, with change of air and relaxation from duty, were made instrumental to his recovery; and, in March 1798, he returned to London and resumed his labours. But in 1806, a sensible alteration took place in his health, and ere the year closed he fell asleep

in the arms of that Saviour whose name he loved, and in whose salvation he rejoiced.

Thus did God bring down his strength in his journey, and shorten the days of one of the most useful and popular preachers that ever held forth the word of life to the inhabitants of a great capital. Sincerely attached to the doctrine and discipline of the Established Church, he preached repentance towards God, and faith in our Lord Jesus Christ, on what is denominated the Calvinistic basis, which he verily believed to be recognised by the Articles of that Church, and agreeable to the tenour of the Scriptures. He was, however, particularly guarded in his statement of divine truth. If he expatiated on the privileges of the people of God in their election and assurance, he was pointed in decrying Antinomian error, and would allow of no evidence of supposed acceptance, that was unconnected with holiness in heart and life. Unpatronized, unfriended, he was holy, serious, devoted to his God; and while the world cast out his name as evil, the Spirit of glory rested upon him in no common measure. His frame was attenuated, his nerves weak, his complexion sallow, his features plain, his hair lank, his garments slovenly, and his vest covered with the relics of frequent application to

his snuff-box ; but in his earthly vessel he bore a celestial light, which alternately blazed conviction on the profligate, beamed cheerfulness on the mourner, and discovered the true path to the benighted wanderer. Affectionate and gentle as a child, he was yet terrible and awful in his denunciations against sin ; exceedingly timid out of the pulpit, no preacher less feared the face of man when in it. His sermons were well digested, and generally lasted about forty minutes. He was very studious of Scripture, and loved to slake his thirst at the fountain-head, that he might with greater confidence recommend its waters to others. He was diligent in keeping the door of his lips ; avoiding acquaintance with such as held the truth in unrighteousness ; and reluctant to enter into dispute with brethren whose sentiments on particular points were opposed to his own*.

23. Holding similar views of divine truth, but with less order and precision in their enunciation, the Rev. George Pattrick was elected to the joint lectureship of St. Leonard, Shore-ditch, about the same time that Mr. Gunn became curate of St. Mary Woolnoth. He was born at Mark's Tey, near Colchester, on August

* Saunders's Memoirs of Gunn.

20, 1746, the son of a respectable and practical agriculturist. Finishing his education at St. Paul's School, in London, he was articled to an attorney at Colchester. He afterwards practised for himself at Dedham for two years, where a taste for polite company led him to expense beyond his income; but though there was about him a certain eccentricity of character which cleaved to him in after-life, he was moral in his habits, liberal to the poor, and attendant on the sacred offices of the Church. He had a high esteem for pious persons, read religious works, prayed often, and fasted every Friday before the sacrament: and though his zeal was not in every respect according to knowledge, yet was there in his heart some good thing towards the Lord his God.

Discovering in himself a sort of constitutional inaptitude to the study and practice of the law, he entertained thoughts of entering into orders, and was ordained to the curacy of St. Michael, Mile End, Colchester, in 1770. At the same time he was admitted a member of Sydney, Cambridge; and in 1773, Lord Dacre presented him to the living of Aveley, which he served, with the curacy of Wennington, residing with an elder brother at Upminster Hall, till 1779, when he removed to a house

at Aveley, given him by his patron on a life tenure. During this interval he saw more clearly the incompatibility of worldly pursuits and associations with the dedication of a believer to God, and especially with the ministerial profession, and at length determined to be less frequent in his attendance on the family of his noble patron, to which his company had been very acceptable. He was strengthened in his more serious apprehension of Christian obligation by hearing some of the popular preachers in the metropolis, and an acquaintance with a few exemplary characters, among whom were Dr. Conyers, of Deptford; Mr. Gilbert, of Bledlow; and Mr. Storry, of Colchester.

A journey to France and Italy, with a year's stay on the Continent, was occasioned, it should seem, by the joint causes of infirm health and a love of peregrination. But if his taste for the fine arts was gratified on the one hand, his spirit was grieved at the frivolity of France and the superstition of Italy on the other. He returned home more sensible of the privileges enjoyed by believers in his native country.

Aveley not suiting his constitution, he found it expedient to procure another situation, and through the interest of Lord Dacre, of Lee, obtained the chaplaincy of Morden College, Black-

heath, in 1787. His fervour and eloquence at this period soon attracted greater numbers than could be well accommodated at the collegiate chapel, and he opened his apartments two evenings in the week for exposition and prayer. A new scene now began in his ministerial career. His increased faithfulness in the exhibition of the doctrines of grace, his earnest manner in the pulpit, highly-wrought allegories, and coarsely-strung invectives in arraigning sinners, gave great offence to many of the pensioners, and even to those who listened patiently to the milder addresses of Moses Browne, and to Mr. Pattrick himself, at his occasional discourses, when less Evangelical and more Arminian. They first complained to Lord Dacre against the evening expositions, and next presented a bitter petition to the Trustees of the College, which is such a curious specimen of an overt act of hostility against faithful ministration, that we are induced to give it to the reader at full length.

“ Feb. 1790.

“ To the worthy Trustees of Sir John Morden's College.

“ We, the underwritten members of the said College, beg leave humbly to lay our grievances before you, hoping that you will not be offended with this our petition; as we can-

not help thinking you have been imposed upon in the choice of our present Chaplain, by his having concealed his real methodistical principles at the time of his making application to succeed to that office; his discourses from the pulpit, during the time of his occasionally preaching in the lifetime of the late Mr. Browne, and for some time after being appointed Chaplain, being very materially different from those since preached by him, and especially within the last five months. The sermons preached for near twelve months past, and with a degree of vehemence and enthusiasm during the last five months, instead of instructing us in our duty to God and our neighbours, treat almost solely upon faith and grace, and such-like controversial points of religion; moral duties being scarcely ever impressed upon us, or the observance of them recommended; so that his discourses appear to us not so properly instructive sermons, as the expounding the Scriptures according to the notions and opinions of the Methodists; and that his principles are those of that sort of people appears plain, not only from the doctrine he delivers, but also from the manner of his delivering it, and the illiberal and insulting language which he makes use of in addressing us. That we may not be thought to

complain without reason of the language or expressions which have been made use of, we beg leave to relate the very words which have been applied to us from the pulpit; expressions by which we feel ourselves greatly hurt. We have been told, that we are ‘*Traitors—rebels—murderers—convicts under sentence of condemnation—hoary-headed sinners from three score to four score years of age, hardened in our crimes, with souls afflicted with the palsy as well as our bodies, and totally devoid of grace!*’ These descriptions of us, we hope we are in no ways deserving of; for, although we have not the presumption to think ourselves by any means perfect, yet we trust that our behaviour, both in a religious and moral light, does not do any discredit to the memory of our pious founder, or to the worthy guardians of his benevolent institution, by whose kind appointment we enjoy a comfortable retreat in the decline of life, in the happy asylum of this College. We are at a loss to account for the grounds which have induced our Chaplain to apply such illiberal epithets, which we cannot help saying we conceive to be very unbecoming the sacred place they were used in, as also the character of a clergyman; and must impute it to the violent warmth with which he generally,

especially for some time past, delivers his discourses, which might occasion his losing his temper; or else to an enthusiastic zeal, to frighten us to attend his evening lectures at his own house; he having, at the conclusion of the time of leaving off preaching on the Sunday afternoons for the winter months, given out from the pulpit that he should expound the Scriptures three times a week at his own apartment. We hope, however, that we shall not be blameable in not attending at these lectures; being informed that they are rather such meetings as are usually held by the Methodists, or such as dissent from the Church established, and not such as are commonly used by our Ministers; no part of the service of the Book of Common Prayer being, as we understand, made use of; but the service consists, as we understand, of an extemporary prayer of the Chaplain's, singing of hymns, and expounding some text of Scripture. We think it our duty to represent to you, that these evening meetings at the Chaplain's are not confined to the members and servants of the College, but are open to all persons who choose to come to them. And we are told, that it is not uncommon to have the number of persons assembled at these meetings to amount to forty or fifty or more, and that many

who attend are very illiterate, and people of weak minds; the manner in which the Scriptures are expounded to them, we apprehend may be of fatal consequence. Lest any doubt should arise whether the Chaplain is a Methodist or not, we beg leave to add, that upon his leaving the College the latter end of last July to go into Shropshire, he appointed a gentleman to preach for him on a Sunday afternoon well known to be of that persuasion; and which gentleman would have preached at the inconvenient hour of six o'clock, instead of the usual hour of three, if not prevented by your directions to have the service performed at the accustomed time. Another complaint we beg to lay before you is, that the morning prayers on the week-days are not read near so constantly as they are directed to be by the founder's will, owing to the frequent absence of the Chaplain from the College, which occasions many of the members non-attending the church prayers in a morning; for, although the prayers, according to the service of the Book of Common Prayer, are scarcely ever omitted being read in the hall by one of the members, when the Chaplain is absent, yet there are seldom so many members attend to hear the prayers read in the hall as do at the chapel, when the service is performed there. The illiberal expressions addressed to us

from the pulpit, bring continually to our minds the text upon which the Chaplain preached his first sermon to us, after he was appointed, viz. 'Will you, that I come among you in love, or with a rod?' and, although there did not appear to us any thing exceptionable in this discourse, as the greatest part of it treated upon the former part of the text, and gave us to understand that his doctrine would be meek and gentle, and that he hoped to live with us in friendship, and the latter part of the text was discoursed upon only towards the conclusion of the sermon, and spoke as if the rod would be made use of only in case of our being inattentive to our religious duties, and profligate in our manners: we are concerned, however, to find, that for a considerable time past the case is altered, to the very reverse of what was then preached; as we scarcely ever now hear of love, gentleness, or meekness from the pulpit, but are almost constantly put in mind of the rod by the illiberal, and, as we conceive, improper and unjustifiable invectives with which we are branded. We therefore hope, that, from your wonted goodness, you will take these our grievances into your consideration, and *remove this rod from us.*

“And we, as in duty bound, will ever pray,
&c. &c.”

Nineteen out of the twenty-seven pensioners subscribed their names. Of these, three recanted, one declared he knew not what he did when he signed, another vowed that he signed contrary to his judgment, and another never heard the preacher; so that this petition expressed the sentiments of only thirteen. In consequence of this wicked but plausible representation, he was dismissed from the chaplaincy.

But all this happened unto him for the furtherance of the Gospel and the discipline of his own spirit. He afterwards engaged in the cure of Carshalton, where having continued a few years, he became assistant to the Rev. Henry Foster in London, about Midsummer 1795. In the following year, being chosen Lecturer of St. Leonard, Shoreditch, he was refused the sanction of the incumbent till he consented to admit an unsuccessful candidate, who had opposed him, to a share in the lectureship. This was followed by an appointment to the Sunday evening lecture at St. Bride's, Fleet Street. In both situations he was attended by numerous hearers. But the bright lamp of this fervid divine was nearly expiring in its socket. In the summer of 1800, Mrs. Pattrick, his pious and beloved consort, whom he had married from Madely, in

1789, went to that place, and was followed by him in the August of the same year. He was so much indisposed on his arrival, that his friends endeavoured to prevail on him to decline preaching, but could not dissuade him from his purpose. From the account of the raising the Shunamite's son, he solemnly reminded his audience of the shortness and uncertainty of life, in the morning; and in the afternoon most feelingly recommended to them Jesus, as the chiefest among ten thousand. From that time his disorder increased, and he departed in a triumphant manner on the following Sunday evening. His remains were deposited close by the tomb of the venerable Fletcher, in the parish-church.

As a man and a Christian, he was modest, humble, affectionate, and charitable; sincerely desirous of promoting the glory of God and the welfare of souls. But as a preacher, he was too apt to give the reins to his imagination, and from a principle of false accommodation of scriptural passages to existing circumstances, drew from them spiritual interpretation beyond the warrantable limit; a mode of instruction, whose effect is rather amusement than edification. This style of preaching, added to a deficiency of practical exhortation, and a custom of praying

before his address to an unusual length, and with great familiarity of expression, not only furnished a handle of accusation to such as had evil will in Zion, but caused some regret in those who better knew how to appreciate his motives, and to estimate his character*.

24. Among a different class of preachers may be noted the simple-hearted, plain-spoken Minister of Great Missenden, Bucks. Jeremiah Newell, the son of a religious Radnorshire farmer, honoured the Lord with the first-fruits of his strength and reason, and aspired to the distinction, through the wishes of his parents and the suggestions of their friends, to serve him in his sanctuary. His honest father obtained permission of Lady Huntingdon to bring him up for examination, previous to admission into her seminary; and presenting the lad to her ladyship and the students, fell down on his knees, and in a solemn prayer devoted him to God our Saviour. The change of life from agricultural employ to studious application affecting his health, he left Trevecca, and preferring such a mode of education as might lead to orders in the Established Church, after the restoration of his health, he pursued his studies

* Memoir prefixed to Sermons.

under Mr. Jones, Vicar of Lanbedan Fawr, in Brecknockshire. There he continued till his twenty-fifth year, with considerable improvement in classical learning, and what he reckoned a much higher attainment, a growing acquaintance with the Scriptures of truth.

Obtaining a title from the Rev. James Stillingfleet, Prebendary of Worcester, he served the cure of Knightwick and Deddenham for six years, and afterwards removed to St. John's, Worcester. But the hand of Providence was visible in his final settlement in Buckinghamshire. In 1787, J. O. Oldham, Esq. having bought the estate of Missenden, became patron of a benefice. A monastery for black canons had been founded in this spot by the ancient knights of D'Oyley and De Myssenden, dedicated to St. Mary, which had been suppressed at the Reformation; and as the revenue had been transferred to a lay impropriator, the vicarial tithe of the modern church was let at the moderate rent of eighty pounds. But the new patron, having a laudable desire of ensuring the proclamation of true Protestant doctrine where Superstition had once set up her abode, sought for a clerk with whom income would be a minor consideration, while he had the privilege of showing to his fellow-creatures the way

of life. He accordingly applied to Lady Huntingdon, who recommended Mr. Newell, for whose fidelity and probity Mr. Stillingfleet became voucher. This unexpected offer he accepted with heartfelt gratitude to the Father of mercies. On Dec. 16, he preached his introductory discourse from Acts, xiii. 26: "Unto you is the word of this salvation sent." As both the matter and manner of this sermon were new to the congregation, the majority sneered at the preacher, and the children of the peasantry ran about in the following week shouting, "The parson's text." He had reason, however, to hope that it was made instrumental to the conversion of several parishioners.

Here this good man laboured, and was abundantly blessed. He performed divine service thrice on the sabbath at his own church, and once at the neighbouring curacy of Lee. In 1803, he was invited to preach the annual sermon before the London Missionary Society; but being unwell at the time, he increased his indisposition, and returning home, breathed his soul into the arms of his Saviour at the early age of forty-seven. He had lived respected, and now died lamented by many who at first had opposed him. He was a man of singular gentleness; cheerful under privation;

affectionate as a husband, father, master, or friend; devoted to the work of the ministry, and walking in all the ordinances of the Lord blameless*.

25. Another faithful and useful pastor, to whose services particular reference may be made, as the neighbour of Newell and the friend of Pattrick, was Nathaniel Gilbert, the son of pious parents in the island of Antigua. At seven years of age he was sent over to England, where he was intrusted to the care of a religious uncle, under whose kind roof he discovered an inclination for the office of the ministry. While studying with this view at Water's Upton, in Salop, he was recalled to Antigua by the premature death of his father, which was followed by that of his excellent mother, to the great loss of Nathaniel himself, as well as of his brother and sisters. From the removal of parental restraint and admonition, and exposure to the too common temptations of West Indian irreligion and sensuality, he brought guilt upon a conscience that was enlightened and tender, and disgrace upon his youthful profession. But that God who "turns his hands upon the little ones," awakened him to a sense of his sin and danger;

* Evang. Mag. for 1804.

and he determined at his twentieth year to revisit England, resume his studies, and prepare for the work of the ministry. Temporal adversity united with spiritual distress in leading him to this resolution. His father's estate had been overwhelmed with debt, so that the whole family depended for subsistence on his mother's small jointure, which latter resource failed also at her decease.

Settled at Madely, he enjoyed the ministry and converse of the excellent Fletcher. When he entered into orders, though yet a young man, his previous acquaintance with the corruption of his own heart, and experience of the wickedness of the world, gave him a thoughtfulness and solidity characteristic of more advanced age. To a spirit worn with domestic calamity, his sallow countenance, irritable nerves, and delicate temperament corresponded. It was the will of Providence, however, that his life should continue to be one of no ordinary vicissitude. Having exercised his sacred function at Bristol, London, and other places in England, he accepted the chaplaincy of Sierra Leone, in Western Africa. On his return to England, he finally settled at Bledlow, in Buckinghamshire, where he discharged in the most exemplary manner the various offices of the parish

priest, till removed to his heavenly rest by a disease of the liver, in 1807.

He was a well-read divine, respectable scholar, an able logician, and a solid preacher: as a man, kind, amiable, modest, unaffected; as a Christian, sound, affectionate, catholic; as a minister, unaspiring, zealous, and devoted. Of his superior talents, doctrinal fidelity, attachment to his church, and power of ratiocination, his sermon preached at St. Lawrence's, Reading, on the 3d of October 1804, at the Laudean lecture, before many of the clergy, on the difficult subject of "the Forbidden Tree," is a valuable and lasting testimony.

This catalogue of pastors adorning the fourth decade by their talents, edifying it by their exhortations, or blessing it by their examples, might be extended by the addition of many names embalmed in the grateful recollection of their respective circles. Such will not sustain invidious preterition, if we particularize the Rev. John Farrer, of Stanwix, in Cumberland; John Crosse, of Bradford, in Yorkshire; Thomas Whitaker, of Ringway, in Cheshire; John Waltham, of Darlaston, Staffordshire; William Jesse, of West Bromwich, Worcestershire; Dr. Earl Gilbee, of Barby, in Northamptonshire; William Fancourt, of Melchbourne, in Bedford-

shire; Christopher Stephenson, of Olney; and Stephen Langston, of Little Horwood, Buckinghamshire; William Wilton, of Upper Swell, in Gloucestershire; Thomas Drewitt, of Cheddar; R. C. Whalley, of Chelwood; and Dr. Robins, of South Petherton, in Somersetshire; with Messrs. Cuthbert, Winkworth, Fancourt, &c. of London; and the Rev. E. Gibert, of St. Andrews, in the island of Guernsey.

26. From this enumeration of excellent men, who held fast their integrity, we turn to notice certain heresies which troubled the Church, and were roots of bitterness springing up in a rich soil. For wise purposes these are, and shall be permitted. "There must be heresies among you, that they which are approved may be made manifest." We think, nevertheless, with a great authority, that to devote any considerable part of ecclesiastic record to an account of the different doctrinal and practical errors which mislead unstable souls, is to derogate from its interest; for "a history of the perversions and abuses of religion is not properly a history of the Church; as absurd were it to suppose a history of the highwaymen that have infested this country to be a history of England*." The varied delusions of Arians,

* Milner.

Socinians, Sandemanians, Universalists, &c. may be dismissed with summary mention, except stated with the avowed design of refutation. From time to time, however, certain occurrences of this nature may not be unprofitably noticed; especially such as seem to stand out from the general group, and court observation from their strangeness and singularity; teaching us, that there is no hypothesis, so absurd, so fantastical, so antichristian, as not to be admitted and entertained by a vivacious imagination and a corrupt mind. It is also remarkable, that revivals of religion, in every age and country, have been more or less attended with these instances of delusion; as if to demonstrate the divine agency and sovereignty in such subjects as are kept from falling; and arrest our attention by the humbling fact, that every degree of intellectual darkness in individuals may co-exist with increasing and surrounding illumination in the Church. Generations yet unborn shall learn not to be high-minded, but fear, when they read that the defection of numbers, through the subtil theory of Emanuel Swedenborg, or the gross imposture of Joanna Southcott, was an heretical possibility of the eighteenth century.

27. The first of these characters was a Swe

dish nobleman, who died in London in 1772; a man of talent, erudition, and probity; but either from vanity or insanity, or the joint influence of both, pretending to be the subject of new and most important revelations. As he purported to be the successor in these cases to Paul and John; so, according to his own account, he had a more elevated and extended view of the celestial regions than the former, who was only caught up into the third heaven; and was admitted to a much deeper acquaintance with the polity, feelings, and pursuits of the inhabitants of the New Jerusalem than the latter. The whole is a strange compound of puerile conceit and metaphysical ingenuity, bearing some resemblance to Talmudical fancy and Sabellian heresy.

He taught his followers, that the one God is no other than Jesus Christ, always existing in a human shape; that he took upon himself a human body, without a soul, for our redemption; that this redemption consists in bringing the hells, or evil spirits, into subjection, and the heavens into order to prepare a new spiritual Church; that without such interposition, neither men could be saved nor angels stand; that their redemption was effected by means of trials with evil spirits; and that the last trial

was the crucifixion, by which the Redeemer perfected the union of his two natures. In his person is a sort of trinity, consisting of the divinity, the humanity, and their joint operation in the Lord Jesus. Our temptations arise from the struggles of good and bad angels within us; while, to assist good men in their conflicts, there is a continual influx from God, inspiring them principally with the belief of the divine unity. Scripture is to be understood in three senses, the celestial, the spiritual, and the natural; accommodated respectively to the angels of the three heavens, and also to men on earth. This plan of study, entitled, "The Science of Correspondencies," was lost after Job, and revived by Swedenborg. Thus, for instance, passages respecting the last day, &c. signify, not the destruction of the terrene orb, but the end of the present state of Christendom. Moreover, the last judgment actually took place in the spiritual world in 1757, when the New Jerusalem descended according to the prediction of the exile of Patmos.

That we may not appear to treat divine subjects irreverently, we abstain from detailing his minute descriptions of particulars regarding heaven and hell; contenting ourselves with informing the reader, that he professes to have

had an interview with Jesus in 1743, who opened his eyes, so that ever after he was enabled to see and converse with spirits. After such a declaration, we need not wonder at any absurdity into which he was betrayed by his enthusiasm. From habit, he possessed great power of abstraction. It is said, that walking with a friend in London, and conversing, he suddenly took off his hat, and bowed to vacuity: on being asked the reason of this action, he coolly replied, that "he had merely made his obeisance to Moses, as he was passing."

The Baron had many disciples in Sweden, Germany, England, and America. At the period of which we are writing, they had two or three chapels in London; and their ministers were habited in gorgeous apparel as high-priests of the New Jerusalem Church, being at once allegorical and real personages. In their instructions they commonly spiritualized Scripture after their manner, while their doctrines were not very dissimilar to certain tenets of Unitarians, Pelagians, and Universalists; leaving to their congregations to peruse the voluminous productions of their master for edification in the more mystical and visionary parts of the system. But we lament to add, that a few clergymen were reported to have imbibed more or less of

this spirit of Python ; and that, in fact, one was found persisting for years in advocating this system, both in the pulpit and from the press, notwithstanding the remonstrances of those who knew how to revere his talents and character in every other respect. The Rev. J. Clowes, Rector of St. John's, Manchester, used his influence to persuade many respectable persons in his congregation to receive the testimony of the new prophet. That a scholar, who had graduated with credit, and become a Fellow of Trinity College, Cambridge, should defend the philosophy and vain deceit of a Swedish fanatic, is one of those events which history records with a sigh ; but that a divine, entertaining such sentiments, should continue in outward communion with the Church of England, and hold a situation as one of her recognised instructors and pastors, is a circumstance defying the comprehension of all honest and pious men who have not been initiated into the science of correspondencies.

28. In adverting to the followers of Joanna Southcott, we shall still have to pursue our track through the region of folly, though surrounded by fouler steams from the lake of blasphemy. This wretched creature was born in Devonshire about the middle of the eighteenth

century, and passed the former part of her life as a menial servant, or workwoman at the shop of an upholsterer. At this period she was attached to the Methodists; but seems to have fallen into the hands of a hypocritical and profligate teacher. On assuming the character of a prophetess, she began by prognosticating the weather, and foretelling the success of the French arms, the distresses awaiting Europe, &c. and discoursing on such subjects as agitated the public mind. She scarcely possessed the lowest degree of education, but had a considerable share of cunning, which aided her enthusiastic pretences. As some of her predictions or guesses happened to be fulfilled, she excited a portion of wonder among the women with whom she worked, which fostering her native conceit, she submitted some credentials of her mission to Mr. Pomeroy, an Exeter clergyman; who, probably deeming her insane, treated her with mildness, and committed them to the flames. She then proceeded to more open measures, published her oracles in doggrel verse, gave a novel interpretation to some mystical passages in Holy Writ, and invited several divines to acknowledge her character.

It is to be observed, that at this season, numbers of persons had recently discovered the

most silly credulity, even surpassing the absurdities of the ancient Chaldaic astrology. Not only, as we have seen, were men of learning and respectability found to countenance the vagaries of Swedenborg; but also the mysteries of animal magnetism were celebrated by some British hierophants, whose talents and science were not proof against the seductions of fanaticism, with the same zeal that former experimentalists had searched for the philosopher's stone. Religious sentiments were strangely mixed with these absurdities, and the professors of the new science were regarded as workers of miracles. Louthenbourg, an eminent painter, who had studied chemistry and theology, was one of the leaders of this fraternity. Three thousand persons were known to have waited at one time for admission to his house at Hammersmith; and such was their desire of an interview, that they bought tickets for two and even five guineas each! One Brothers, a maniac, who gave out that he was the King of the Hebrews, and that the time was approaching when his subjects should be brought home to their native land, was not only visited by thousands of all ranks, but believed on by many; and Mr. Halhed, a member of the House of Commons, vindicated this man's pretensions in that assembly in an harangue re-

plete with ingenuity, but equalling in extravagance the fanatical orations of the fifth monarchy men in the time of Oliver Cromwell. Joanna Southcott, seeing the popularity he had obtained, or caught with the resemblance of their characters, declared him a true prophet, thus paving the way for her own reception.

It would be difficult, however, to give a systematic account of her doctrine, or to analyze her works, which have not the merit of containing three connected sentences. She avows herself the woman in the Revelations, with the moon, that is the devil, under her feet, and on her head a crown of twelve stars, which are her twelve apostles, who with the second dozen of believers make up her four-and-twenty elders. The scheme of redemption without her would be imperfect; for, as man fell by woman, by her must his salvation be effected. She is the bride; the Lamb's wife: Eve was a bone from Adam; she is a bone from Christ the second Adam. The immediate object of her call is to destroy the works of the devil. She required all believers to "sign their names for Christ's glorious and peaceable kingdom, to be established and to come upon earth, and his will to be done on earth as it is done in heaven, and for Satan's kingdom to be destroyed, which

is the prayer and desire of Joanna Southcott." She then gave them a sealed packet, as a sort of certificate, that they were "the sealed of the Lord," &c. bearing her signature. After a time she professed to have miraculously conceived the promised seed, the man child or Shiloh.

But we forbear the further detail of her blasphemies, which are too offensive for transcription. It is more our province to add, that this deluded and deluding female, compared with whom the Maid of Kent and Joan of Arc were sober characters, drew after her many of the poor and ignorant. Nor were instances wanting among their superiors, of some, who were not deterred, by her illiterate and vulgar compositions, from professing themselves her partisans. And when we find associates even in the sacred order, one of whom was of noble birth, and another a learned doctor; while making all due allowance for supposed derangement of intellect, let us confess our need of that solemn admonition: "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they

shall deceive the very elect. Behold, I have told you before!"--Matt. xxiv.

29. Thus did the fourth decade appear to bear a considerable correspondence with the predictions of the great Head of the Church concerning the signs of the latter days. It was a period of moral laxity and social disorder, of political confusion and national distress, of schismatical profession and heretical imposture. "Kingdom rose against kingdom, and nation against nation; brother betrayed brother to death; and men's hearts were failing them for fear, and for looking after those things which were coming upon the earth." In Ireland, Popish imposture and democratical insolence, working upon a mass of ignorance and wretchedness, and aided by passion and prejudice, produced an alarming insurrection. The two great questions of "Parliamentary reform" and "Catholic emancipation," as they were termed, had long troubled that country. For the attainment of these ends, an association, under the name of United Irishmen, was formed in Dublin, in November 1791, with the avowed purpose of "forwarding a brotherhood of affection, a communion of rights, and an union of power among Irishmen of every religious persuasion; and thereby to obtain a complete reform in the

Legislature, founded on the principles of civil, political, and religious liberty." However specious this language, yet as revolutionary principles were daily importing from the continent, and the United Irishmen were forming themselves, after the example of the French, into a body of national guards, Government deemed it expedient to interfere and prohibit such irregular proceedings. Some respectable Catholics then seceded; but others more pertinacious, presented a petition, complaining of the penal statutes by which they were affected, to the King, who received it graciously, and recommended to the Irish Parliament to consider the case of his Catholic subjects. In consequence, some new indulgences were granted them, such as their admission to the practice of the law, intermarriage with Protestants, and an unrestrained education.

Meanwhile the country was disturbed in divers places by the old religious feuds among the peasantry. The Presbyterians insulted the Papists by night, dispersing at the dawn, whence they were called "Peep of Day Boys;" while the latter associated against their adversaries under the title of "Defenders." The discontents of the lower orders were much increased by an Act for raising militia on the English

plan for internal defence; and many of the higher families were embittered against each other by differences of opinion, relative to the arrest of some leading men of the Society of United Irish in 1795.

An Act then passed for the establishment of a Catholic college, which was founded at Maynooth, and liberally endowed; and permission was also given to persons of that persuasion to study in the Protestant University of Dublin. But as this liberality fell short of the demands of the Popish interest, dissatisfaction continued. Proceeding from one degree of irritation to another, and secretly inflamed by intriguing or bigoted priests, who represented the hardship of subjection to a Protestant hierarchy; while many individuals, either from written documents or traditional testimony, claimed a right to possessions occupied by their ancestors, which had been forfeited or alienated; the poor Romanists were ripe for any desperate enterprise, which might disturb the existing order of things and better their own circumstances. The United Irishmen began to act on a new plan. They wished to combine men of all persuasions who were disaffected, in a conspiracy to overthrow the Government; and to accomplish their purposes, solicited assistance

from France to establish a democratic republic in Ireland. To counteract these dangerous machinations, the Habeas Corpus Act was suspended, and the Government enabled to seize suspected persons and bring them to trial.

The Defenders were now become in their turn so much the aggressors, that the Protestants of Armagh leagued with the Peep of Day Boys, under the name of "Orange Men," with evident allusion to the Protestant hero William III. Gaining the better of their adversaries, they expelled fourteen hundred Popish families, most of whom took refuge in Connaught. In December 1796, the connexion between the malcontents and the French became evident by the sailing of a fleet from Brest, with 25,000 men under General Hoche, for the Irish coast. Though dispersed by a tempest, seventeen vessels contrived to anchor in Bantry Bay; but the Admiral refused to land the troops immediately, in hope of the junction of the General, who had been separated in the gale from this portion of the fleet. After some days, however, he returned dispirited to Brest, with the loss of two ships and three frigates, one of which was taken by the British.

Meanwhile a widely extended and deeply organized rebellion was concerted. With won-

derful secrecy the civil and military departments were arranged, and the whole was to be superintended by five directors. It was computed that in the province of Ulster a hundred thousand men were enrolled. The prevailing discontent was increased by a mischievous letter of Dr. Hussey, the Romish Bishop of Waterford, who outraged decency as well as prudence, by charging the Orange party with violences of which they were innocent, and ordering his clergy to interdict the children of their communion from mixing with Protestants in places of education.

Messrs. Ponsonby and Grattan, representatives in Parliament of great weight and influence, acting as mediators between the crown and the country, found their endeavours ineffectual to obtain a political equalization of Catholics and Protestants; and public meetings to collect the sense of the people were prevented by civil officers or military restraint. Though the five directors could not obtain effectual assistance from the French, they resolved on making some desperate effort; but found their enterprise difficult to accomplish, on account of the vigilance of Government, and the apprehension of some of their partisans. Religious jealousies, however, increased; false reports were

published on both sides ; and conflagration, assassination, and acts of brutal violence, were heard of in every direction. At length, in May 1798, a regular rebellion broke out ; but as Government was prepared for its reception, the insurgents were generally unsuccessful in their several skirmishes. One Murphy, curate of the priest of Boulavogue, was very active in hoisting the standard of rebellion in Wexford, where the lower classes seemed to consider it as a religious war of extermination. They murdered the Protestant prisoners without mercy, to the amount of four hundred ; and in Killan, the savage mob collected the Protestants with an intention of burning them alive in their church, which they termed *making an orange pie of them*, but were prevented by the arrival of some Carlow yeomanry. The principal battle was fought at Vinegar Hill, near Enniscorthy, the rebels being 20,000 strong, but without much ammunition, and the royalists 13,000 with some formidable artillery. The rebels, after a contest of an hour and a half, were defeated, and too much disheartened afterwards to form another army, though they kept up a desultory warfare, instigated by Murphy, and another priest, called Father John ; who assured the credulous vulgar that their cause was of God ; that they them-

selves, as his ministers, were invulnerable; and that such as died in the war would go to Paradise.

30. The rebellion was now considered as crushed, except that banditti, called "Babes in the Wood," infested the mountains of Wicklow and Wexford, when a sudden alarm was excited by the arrival of a French armament in the Bay of Killala, on the 22d of August. As their force consisted only of 1100 men in two frigates, the expedition seemed to be undertaken rather with a view of sounding the insurgents than of striking any blow. They landed, and took the town, after a resistance from the little garrison. Dr. Stock, the Bishop, with his family, were taken prisoners, and forced to entertain the officers with lodging in the palace; but through a merciful providence, were not ill-treated, though in a fearful situation. Humbert, the commander, advanced as far as Castlebar, and obtained a victory over 3000 men, under Generals Hutchinson and Lake, with fourteen pieces of cannon. In consequence they retained possession of Killala for thirty-two days. They were joined by various bands of insurgents, but after a while were compelled to surrender to the force of Lord Cornwallis the Viceroy.

31. Such was the termination of this dread-

ful insurrection, in which 30,000 persons are supposed to have lost their lives, independently of the immense number who were wounded or transported. Many sensible men, both in England and Ireland, began to wish for a legislative union between the two kingdoms, which would simplify some political measures, and tend to the preservation of tranquillity in the latter country. Mr. Pitt and Lord Grenville, with other statesmen, were for granting the claims of the Irish Catholics to a fuller extent; but His Majesty declared that he should consider an acquiescence in such a plan a violation of his coronation oath, by which he was bound to protect the Protestant establishments. The plan of Union was agreed to after some warm debates in both Parliaments.

When a similar measure took place, nearly a century before, between England and Scotland, the contrariety of the Presbyterian Kirk to the Episcopal Church prevented an union of the two establishments. But, on this occasion, the civil and ecclesiastical polity were affected by the same arguments. It was therefore determined, that, on the union of the kingdoms of Great Britain and Ireland, on the 1st of January 1801, "The churches of England and Ireland be united into one Protestant Episcopal Church, to

be called, **THE UNITED CHURCH OF ENGLAND AND IRELAND**; that the doctrine and worship shall be the same; and that the continuance and preservation of the United Church, as the Established Church of England and Ireland, shall be deemed an essential and fundamental part of the Union.

“Peace be within her walls, and prosperity within her palaces! Let her priests be clothed in righteousness; and let her saints shout for joy.”

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